The Universalist Leader

A Journal of Tomorrow

Boston February 19, 1921 Chicago

A Working Program of Life

1. Thou shalt put thy trust in the wisdom and unchanging goodness of that Power which rules the universe.
2. Thou shalt have confidence in the essential goodness of human nature: thy neighbors' and thine own.
3. Thou shalt have faith in the unconquerableness of truth and right.
4. Thou shalt keep thyself clean: physically, for it is the way to health; mentally, for it is the way to efficiency; morally, for it is the way to life.
5. Thou shalt consider thy work as more than a job: it is service and opportunity.
6. Thou shalt be courageous, truthful and honest. A coward, a liar, and a cheat are universally despised.
7. Thou shalt be patient with the faults and weaknesses of others; thou art not perfect.
8. Thou shalt reverence and respect all womanhood.
9. Thou shalt love thy country and be ready to serve whenever called, wherever needed, and at any cost.
10. Thou shalt play the game of life, through to the end, with absolute fairness.

Lester Lothrop Lewis.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Mιγμα

"An intelligent man gives up his childish notions of science and philosophy, but does not give up science or philosophy. So he outgrows his childish notions of religion, but holds on to religion."

υ λ

One of the most cheering items of news that I have come across in the papers in a long time struck my eye a few days ago. It ran thus: "Berlin, Dec. 11—American soldiers in the occupied area have contributed a million marks toward a fund for providing Christmas cheer to poor German children." In view of the fact that we are still at war with Germany I think this might be called a great American victory. I wish we could win a few more victories like that, not only in Germany but all over the world, in Haiti for instance, and in Japan. (*The Wayfarer, in the World To-morrow.*)

υ λ

Hats off to Governor Hart of Washington. That state has been celebrated for its Wild West shows. Bull-dogging, steer-roping, and other cruel sports have characterized these Rodeos, or Round-ups, as they are called. One has been planned for at Spokane for next July Fourth. Governor Hart has just notified the people arranging this exhibition that the law relative to cruelty to animals must be rigidly enforced. The law in that state expressly forbids the causing of any suffering to any animals for the purposes of amusement. That sort of governor can stop many a cruelty. (*Our Dumb Animals.*)

υ λ

In our endeavor to cover the ground quickly the ground is apt to cover us. (*Sir Herbert Tree.*)

υ λ

The United States is declared to rank ninth among the nations of the world in the general educational level of its people, in a report of the House Committee on Education, made public to-day, recommending passage of the Smith-Towner bill to establish a federal aid in increasing educational facilities. The country is trailing behind most of the civilized world, the report says, from the standpoint of its educational advantages. The measure offers a means of correcting the present inequality of educational opportunities and preventing waste of public funds and inefficiency, due to lack of co-ordination among federal agencies dealing with education. Illiteracy is a national and not a sectional problem, the report says, in citing statistics to show it is almost equally prevalent in every section of the country. (*Boston Herald.*)

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THE
Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The things we know best we can give no adequate reason for.

* *

Mostly the only trouble with radicalism is that it picks its fruit before it is ripe.

* *

The author behind the quotation is quite as important as the man behind the gun.

* *

Mostly people can endure poverty far better than they can administer prosperity.

* *

Too often the "public" to which we appeal consists only of our own little group of conformists.

* *

How shrewdly do we reason our credit for the good while turning the blame for evil upon others.

* *

A book-made brain is a phonograph; a man-made brain is an echo; a God-made brain is both collector and creator.

* *

There is danger of our raising a generation of men who wait each day for the newspaper to make up their mind for them!

* *

The man whose verdict on his own work is that "it will do," "it will get by," is writing the verdict of his own failure.

* *

Your name looks awfully conspicuous in the newspaper, but really it is no larger there than thousands of others you overlook.

* *

The typewriter can write more than the old-fashioned quill pen, but it is yet to be determined whether it can write better.

* *

Very often the progress of the world is held up by the progressives who run out in front of the procession and stop the whole thing while they try to settle their differences.

* *

A benevolent man went forth to give alms and discovered he had neither money nor bread. A preacher stood forth to deliver the bread of life and it was but a stone he had to offer.

In feudal times those who happened to be in positions of temporary power alternated their activities between fighting each other and combining for larger thefts, much after the manner of modern political bosses.

* *

A Significant Decision

The establishment of the Kansas Industrial Court with its power to force a judicial settlement of industrial disputes was denounced by labor as an attempt to take away their last weapon, the strike. Now comes a decision of the court requiring employers to take care of their employees in periods of business depression, whether market conditions promise a profit on output or not. Perhaps this is the first time a court has asserted the right of laborers to labor. It may some day be regarded as a judicial milestone.

* *

The Autocracy of Words

The recent Presidential election was not without the element of humor, even though to some it seemed to eventuate in tragedy! No epithet was more frequently flung at the party of the second part by the party of the first, than "reactionary," unless it was "stand-patter," and these are but samples of the weapons used in the mighty conflict, which, now being ended, is accepted in all parts of our country and by all people in a much finer spirit than the Germans are accepting their defeat. But the fun came when the mad political discussion was on, and the speaker pronounced the candidate of the other party a "reactionary" as the climax of his appeal, and some hard-hearted man called out to him to stop right there and tell what a "reactionary" was. Multitudes settled the future of the nation by calling a candidate by a name they themselves could not define. And so in other fields are we subject to the autocracy of words. Many a one has been turned from the truth because some one proclaimed his teacher a "heretic" and knew not whereof he spoke. And likewise have many been diverted from truth because of the word "orthodox," not realizing that that very word means truth established, but has been tortured into an epithet that stands for all it is not. It is far easier to call a man a fool than it is to prove it, and yet the use of the word may work disaster. A little less of sound and more of sense will clarify almost any situation.

The Newest Militarism

Are we jumping from the frying pan into the fire? Brig-Gen. William Mitchell advocates the establishing of a large fleet of airplanes in place of making the American navy the most powerful in the world. The cost of one battleship is equal to that of a thousand planes. Moreover, the late war has demonstrated only too clearly the inefficacy of the dreadnought in combatting air-plane and submarine. While lovers of peace and international good-will are rejoicing in the proposed reduction of naval armaments as a step toward world peace, militarists, having discarded the battleship as obsolete, are planning as to what kinds of air armaments are needed for the utmost effectiveness in a future war.

* *

The Caucus and the Holy Spirit

The devices used by groups of the clergy of the Protestant Episcopal Church prior to election of a successor to the late Bishop Burch as bishop of the diocese of New York were of a decidedly "modernist" sort. Add to these the formal and elaborate discussion of the merits of the leading candidates by the press of the city, and you have data for consideration of quite new aspects of episcopacy as a divinely instituted and present-day inspired product of guidance by the Holy Spirit. The fiction of this latter source of light and leading of course was maintained by a formal call on the clergy and laity to pray prior to the election; but to a realist engaged in study of ecclesiastical politics the effect of this call was to create a temper of ironic cynicism. No! Institutional religion, like all other forms of institutionalism, has its feet of clay as well as its head of gold; and bishops, moderators, general superintendents, and even pastors, are all put in places of power by men with mixed motives, some high and some low, some spiritual and some worldly, some universal and some partisan; and the task of the lover of religion is to reduce to a minimum the force of motives that are low, worldly, partisan and personal. In this realm as in so many others, "The good is the enemy of the best."

* *

NOBLE THOUGHTS ARE RICHES

"ASSOCIATE reverently, and as much as you can, with your loftiest thoughts," wrote Thoreau, and Sir Philip Sidney seems to tell us what reason must have been in the naturalist's mind, when he says, "They are never alone that are accompanied by noble thoughts."

Noble thinking is next to noble living. Perhaps we should speak more exactly and say that noble thinking precedes noble living. If any of us on our wanderings and eternal journeyings should chance upon the Kingdom of Heaven we might well say with the dreaming Zoroaster, "Taking the first footstep with a good thought, the second with a good word, and the third with a good deed, I entered Paradise."

But noble thinking is nothing extravagant, elaborate or in any way pretentious. In reality it is a part of the simple life. Noble thoughts are a form of riches within the reach of each and all, and their value can not be measured or estimated.

One of the great values attached to these riches is that the more we give them away the richer we ourselves become. So truly did George Macdonald believe this that he wrote:

"If instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give."

* *

"LET'S GO"

THE chief of the morale branch of the general staff of our army during the war says that the slogan, "Let's go," had more to do with the splendid morale of our troops and their martial record than any other collective exhortation or war-born phrase. And for obvious reasons. As he says, it "contains no word of command, no stern admonition; it does not impose itself upon the will of the hearer. It calls rather for companionship, for voluntary action on the part of the man who hears it, and for a concerted movement prompted by mutual desire." "You go" is arbitrary, autocratic, and militaristic in its tenor, and stands for a passing era. "Let's go" is fraternal, democratic and co-operative in its temper, and is the slogan of to-day and to-morrow. The Church needs it, if there is to be a Church within the churches and world betterment without.

* *

A COMMUNITY CHURCH

SOME two years ago the Second Congregational (Unitarian) Church of New York City, of which the Rev. John Haynes Holmes is minister, formally severed its denominational connection and organized as an independent community church. The recent publication of its 1920 year book reveals significant progress in many directions. During the year its membership increase was 280, its average attendance increased from 723 to 872, its number of regular contributors from 553 to 727 and its total revenue from $13,800 to $20,000. Some of this progress was made in spite of the fire that ruined the interior of the church edifice, some of it possibly because of that disaster and its stimulus to added effort.

Here is one of the important and interesting laboratory experiments in the field of religious reconstruction. Not merely one but many such experiments must be tried under varying conditions and over long periods of time before definite conclusions can be reached. Meanwhile Mr. Holmes and his associates pioneer bravely on, and we who have such a splendid heritage of both freedom and fellowship bid them hail and Godspeed.

* *

CHURCH FINANCE AND SOCIAL ETHICS

AT a time when sale of books in general in the United States is relatively small compared with the record in much smaller, poorer and alleged "less civilized" countries, there is one sort of book that multiplies in number and circulation. It is the volume that tells the manufacturer, the trader and the banker how to run his business more "scientifically," with least waste, with up-to-date knowledge as to costs of production, distribution, etc.

One inevitable outcome of the striking expansion of administration areas, growth of incomes, multi-

plication of workers and of national and international propaganda for the extension of Christianity has been the call for "experts" in church finance. Too often the urgency of the call has enlisted "men of the world" using a technique offensive to good taste and to Christian ethics. Fortunately a Christian statesman of the Methodist Episcopal Church, Bishop Francis J. McConnell, has seen the need and has written a book which he has called "Church Finance and Social Ethics," and if it is read as widely as it deserves to be scandals will be avoided, administrators of church, denominational and interdenominational funds will be made to see their possible perils, and the polity side of religion will harmonize better with ethics than it has in the near past in an ecclesiastical world that has failed to differentiate between quantity and quality, between the grandiose and the grand.

* *

THE THOMAS POTTERS

WE never had the pleasure of meeting the original Thomas Potter, although, during these days of the Murray Anniversary, the farmer-fisherman of Barnegat Bay comes very near to us. But we have seen, again and again, other Thomas Potters who have stirred our hearts and quickened our faith. North, East, South and West they live, waiting and longing for the day when their minister will come and preach the gospel they yearn to hear.

Some of them have studied the Scriptures in solitude and have worked out for themselves the belief in Universal Salvation. Others have moved away from the places where they once heard the gospel of Universalism preached, and are waiting, patiently waiting to hear its melody again. Still others heard the message of God's Victorious Love as it fell from the lips of those grand old pioneers, Stacy, Ballou, Willis, Streeter, George Rogers, Dr. Shinn, and the rest of that valiant host.

How their hearts must have rejoiced when they learned of the success of the Million Dollar Drive! How their hearts will rejoice when they hear of the progress of our great adventure—the Murray Anniversary Crusade! Doubling our membership will send a thrill through these pioneers out there on the frontiers of liberalism that will enable them to stand with courageous hearts and wait a little while longer with patience for the John Murrays we are going to send to them.

* *

THE WELL OF HUMAN WELFARE

"WELL, we have arrived." So begins a letter that came this morning. It bears the signature of our landlord, who in spite of that relation, is a friend of the family. It concerns itself with advice as to certain minor details such as might be safely trusted to a tenant not at all likely to escape for any winter vacation. And yet that very ordinary initial word seemed to jump out at one from the written page, inscribed by the hand of a man who has no financial worry, but under a physician's orders has been obliged to seek the softer southern climate on account of physical uncertainties. He, even under such conditions by which much is written between the lines as well as in them, nevertheless just naturally opens his communication with the password of our social intercourse, "Well." Perhaps "if" is the biggest word in the English language, but one wonders if this word "well" can not be registered as the one most frequently recurring to the English tongue, excepting, of course, the little articles, definite and indefinite, with whose contrasting distinctions covenants of international association have so recently become concerned.

How often do we use that simple word, "well!" Thoughtless of its significance, the sound of it multiplies on our lips as we meet the innumerable routine conditions of an ordinary day. Let something remarkable occur and we are at once inspired to double our exclamatory energy, and most easily we say: "Well! Well!!" A sudden shock of surprise or serious import, whether exhilarating or depressing, automatically compels a third rendition of it as the lingual antidote of an impossible silence for whose interruption no other instrument appears in easy reach, and therefore with increasing emphasis we say: "Well! *Well!!* WELL!!!"

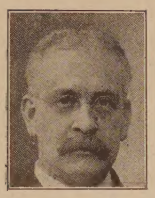
"Well, how are you?" this morning, to-night, to-day, whichever it may be. It is the ordinary greeting of the street, the store, the market-place, the church, the lodge, or the hospitable domestic hallway. Forestalling any answer of more accurate description, it frequently betrays response which later seeks at least some form of modifying qualification. "Well, we must be going." It is so often the beginning of our parting salutations, which, though it be disputed for the sake of courtesy, invites the harmony of a more or less reluctant acquiescence.

Well, after all it is a word that needs no literal limitations of our English tongue. In its simplest utterance it enwraps us all and is universal. It has no thought of wealth, or fame, or any high position. One hears it addressed to all these from what easily might have been considered the lowlier stations of life, before we knew the self-evident truth that all men are created equal, on hearing which we used it to express our wonder with an exclamation point. It is a word that views with calm disdain the conditions of one's greatest pain or utmost grief. In triple form its challenge speaks even in the face of evidently approaching death. Its utterance has been known to expel a groan of agony with a quick responding smile. Its homely consolation will sometimes greet a tear-stained countenance, out-running the quick caress or fond embrace which belong by right and custom to some close kinship of the heart or blood. Have we in all our wonderfully elastic vocabulary another single word that so readily adjusts itself to every tone of lip and phase of life? Surely some kindly Providence put the well in human welfare.

Chaos—whom when young we hailed as liberty—and her constant partner, self, in whom we thought we saw our happiness—and how we did pursue them both, enticed to spiritual liaison—these two must ultimately listen to the oft-repeated shibboleth of the human heart and soul; must listen, aye! and some day must obey the call as an imperative command, when even from among the thoughtless and indiscriminate cohorts of their innumerable following, every knee shall bow and every tongue confess that God still reigns and all's well with the world.

Editorial Correspondence

From the Southland



MY versatility has at last had public recognition! I never realized the full measure of my possession of this often coveted virtue—or vice—until my sermon was reported in the Monday paper. I read, with wonder and amaze, that the "*Universalist* preacher talks on The Dawning of the New Day, at the First *Presbyterian* Church," and in the next column in a list of pulpit themes appeared mine as being preached by "Dr. Bisbee, pastor of the First *Spiritualistic* Church." All this, I am willing to admit, would have been very good for the First Presbyterian and the First Spiritualistic Church, if I had had the chance, but as a matter of fact I was in my usual place in the pulpit of the First Universalist Church, and all the rest was but a volcanic eruption of imagination in the "peak" of the reporter!

It is hardly surprising that the reporters get mixed sometimes, for, religiously, the procession of winter visitors is almost as versatile as I am. The movies do not open until Sunday afternoon, though the innocuous golf links offer Sunday morning opportunity to "worship God close to nature!" But the many are free to worship God according to anybody's conscience, except their own, which does not seem to function. And so I have overheard a vivacious young woman exclaim, "Let's go to the Blank Church this morning; that will be such a lark!" So they "lark" in one church after another, and many ministers get a shot at them, but unfortunately few make a hit.

This spirit prevails very generally, and a great mass of the people everywhere are so versatile they have no mental and spiritual abiding place, and ultimately revert to religious vagabondage. This situation is no worse here than everywhere where religious integrity has been cast to the scrap heap, but perhaps the encouragement to versatility is a little more pronounced at pleasure resorts. The minister has to deal with a procession, and, in his efforts to catch some of the passing people, he announces that "it does not make any difference what you believe, come in and be one with us—and keep your mouth shut!"

We have down here in South Florida, in the big aquarium, more than six hundred varieties of fish. Some of them are good to eat, and others are poisonous; perhaps it does not make any difference which you eat, but I think it does! Our versatility in eating fish may land us in the very beautiful cemetery where the flowers are ever blooming, or a reasonable amount of discrimination will preserve us in a condition to enjoy the flowers themselves rather than the roots thereof!

The Christian Church of any kind, or all kinds, is not going to take and hold its commanding place as a master-builder of civilization, until it recovers its backbone. This seems to be the age of the religious jelly-fish, and I notice in the aquarium that that is the kind of fish most often poisonous. I am far from urging a renewal of dogmatism, though I recognize the fact that we should not now have the religious freedom which we enjoy, if our fathers had not been somewhat dogmatic. But on the really great question of the day, in our relations to other people and to God, versatility may mean nothing more than mental laxity and spiritual laziness, while integrity of conviction may stand for the highest type of Christian manhood, and enlist the noblest human forces in the work of bringing in the kingdom of heaven.

We have one man here in the pulpit who is positive and vigorous in his preaching. Last Sunday, in warning of the dangers surrounding us, he proclaimed that "the devil has America by the tail and is going to hell with it!" So if you are an American, even way up north, you would better be prepared to jump overboard! I found relief from the rather shocking proposition by paraphrasing it after this fashion: "Jesus Christ has humanity by the hand and is going to heaven with it." Such a statement as made by this minister once would have had a fearful effect on the congregation, but to-day they only laugh and say, "Isn't our minister funny?"

In spite of the general indifference to churches which is manifest nearly everywhere, there are some indications of a turning tide. If we are to judge by this place, there are more people going to church and a more general interest in the religious factor of life than for a number of years, but that is not saying much! Many are getting their religion through printer's ink; the newspapers are giving more space, and many of the books now being issued have a religious flavor if they are successful. People talk about religion even if they do not talk religion; it seems to be a time for the religious forces to mobilize and equip for large service.

Our own church is being moved as it has not been for a generation. We are experiencing leadership which leads, and begins to command followers. Of course there are some who hang back, waiting to see if the wagon is going to go their way, before they get aboard. The difficulty with them is temperamental and they are going to get over it. But it will take time, and the rest of us can not afford to wait. I am sorry for them, because they will have to sprint hard to catch up. They mean just as well as we do, but they have not seen the vision. They have seen a firefly somewhere in the bushes, and they are chasing it—usually in some other fellow's auto! If they do not catch the bug, they blame the auto—or the other fellow. We all have our notions, some of them sacred and well worth while, but sometimes it is good for us to get together and all pull in one direction. Good teamwork is what is going to tell, and that comes through personal sacrifice of non-essentials.

Opportunity calls in the mission fields everywhere. I can see it in this new field. I have here a letter from one of the thriving towns of this great state, asking me to come and preach to the people, for there is no church of any kind in the place. I wish I could go, but it is too far away. This is such a big state, five hundred miles long and any width according to the place you

are in, up to three or four hundred miles. All I could do was to turn the opportunity over to a minister a little nearer. Another letter from a physician says he is coming to church; he is only seventy-four miles away, and there are churches near, but in not one of them can he hear a liberal Gospel. Then there is a letter from the other end. Some one in one of our northern parishes writes that the pastor takes no interest in the denominational welfare, he does not take our church paper, never allows any mention of our mission work, and under his administration no contribution is made to State or General Convention. And still another from the same end tells of a pastor who is using his church, or rather the church other people have made, for the propagation of views which have nothing to do with the case.

As I have said before, our real missionary work must begin at home, it must begin with the ministers. Our covenant of union is big enough and broad enough to meet present-day needs, but we must have the co-operation of those who profess to be the apostles of co-operation. But then, that is not my job while I am out here on the fringed edges; there is work to do here and will be for many years. The liberalizing of other churches has not destroyed our mission, but merely changed it; we are to build up Universalist churches, because we have something to contribute to advancing civilization which supplements all that is best in the others. Some time, whenever we prove that we are worthy by the worth of what we do, as well as by the truth of what we say, this mighty body of men and women who just now are detached, are going to take their places in the ranks.

One of the cheery experiences in this far-off place of summer skies and summer weather the last of January, is to greet the coming of friends of old who have come to get the frost out of their blood. It has been good to welcome Dr. Clarence E. Rice and Mrs. Rice from Springfield, Mass., who have stopped work for a little till they catch their breath, then to plunge in harder than ever. Then there came a group of women from the East whose faces were familiar at all our big gatherings. Northern New York and Ohio sent their quota, and Chicago some splendid workers. These faithful ones, along with others, are cheering our mission on, and we shall establish a church here which is going to endure. Sometime in the years to come there will come another minister here, and I know he is going to say, "What a fool that first minister was to try to do things in the way he did!" And he will be right in his day and generation, if he keeps in mind the fact that a few years later there will come another who will speak of him in exactly the same appreciative manner! Mostly we ministers are fools to those who come after, if they are not big enough to conserve whatever good there is, and build thereon something better.

But I am thinking differently just now. I learn that two of our ministers, the Rev. Thomas Chapman, and Dr. Marion Crosley, in years past have visited this place, and without any help they gathered people and preached the Good News, and they are remembered gratefully, and their work, unnoted at the time, is making my work easier. After all, we have a glorious company of ministers, and we have a platform big enough for all to stand on when we get close enough together and know each other. And we are going to win out and give to the world a blessing.

The new book, "From Good Luck to Gloucester," has come to us way down here in Florida. I am not going to say much about it—for the author and editor is inconvertibly modest—other than that, after a hasty glance, it appears to be the best book on our One Hundred and Fiftieth Anniversary which has ever been issued! And I say this because it is the consummate flower of a human slot machine; all I did was to slip a lot of manuscripts into the slot just before I left home and here, three months later, and sixteen hundred miles away, I draw out this sumptuous volume with the conviction that some very wise people have tampered with my work to its everlasting glory. I thank you.

F. A. B.

Following the General Superintendent

MY most recent ramblings have taken me into some familiar fields and into some not so familiar. I had never stopped off in Newark, New Jersey, for instance, where Dr. Rose has put in a most remarkable ministry, covering a period of more than a decade and a half, I believe; I do not happen to have the exact date by me. In the face of what many ministers would call an impossible task Dr. Rose has built up and he has held, is still holding in fact, a great congregation. He has a down town church, an old edifice, and very little by way of modern equipment, and yet his pews are well filled Sunday morning at the service of worship—the church is large too—while Sunday evenings he packs the house with his illustrated lectures. The motion picture houses are all wide open right near his door Sunday nights, at that, but he succeeds in competing with them.

I was there on a week-day night, for the New Jersey State Convention. Dr. Rose's congregation, with two or three individual exceptions, was the State Convention. In spite of this I spoke to what I called a fine audience. Dr. Rose and his people apologized because there were so "few out." Ask Dr. Rose how he does it. I am sure he uses none of the methods some men say are indispensable if we are to fill our pews. It is rather interesting, anyway, to know that it can be done.

I had never visited Norwich, Connecticut, either, until I was called there by the young and aggressive minister, Mr. Welch, to help the parish celebrate the one hundredth anniversary of its birth. The new church is an architectural gem, very beautiful in design and rich in appointment. That Mr. Welch is giving good account of himself is proved by the fact that the audiences day and night were splendid and the spirit better still. It was my pleasure to speak in the afternoon, and, after extending formal greetings and congratulations on account of the century of history just

closing, I turned to the future and poured out my soul in a plea to the people to enter whole-heartedly into the Crusade.

Dr. Tomlinson gave one of his masterly addresses in the evening and then he challenged every one in the audience who would try to "win one" to stand up. No one remained seated.

Danbury, Connecticut, claimed my attention next, where another one of our young men, who will bear watching, is just beginning his pastorate most auspiciously. The occasion was the installation of the new minister, and it was my pleasure to preach the installation sermon. There was a good attendance and a fine spirit. Keep your eye on the Danbury parish and its minister, the Rev. William P. Farnsworth.

I next found my way up into Rockland, Maine. The Rev. Pliny Allen, for years the minister of the church in Rockland, having gone to Galesburg to take charge of our church out on the fertile prairies of the Mid-West and incidentally to keep an eye on Dr. Joseph M. Tilden, president of Lombard College, I was asked to visit his old church and supply the pulpit for a Sunday. I had a most inspiring time of it and found that Brother Allen had left behind him a great following of people. Few churches in our denomination similarly located have greater possibilities ahead than the Rockland parish.

The next day—it was below zero and very sharp—I was in Augusta, Maine, for a Crusade meeting with the Maine ministers. The men were present in goodly numbers and accepted the challenge of the membership drive with a will. We were the guests of the ladies of the Mission Circle in the church of which the Rev. A. F. Walch is the minister, and we were treated to a most bountiful banquet at 6 p. m. The ladies in the Augusta parish know how to do things of the kind.

By this time the National Council of Superintendents was not far away and almost before we knew it one of the best sessions of the Council ever held was in progress in Rochester, New York. All sections of the country were represented. The report of the proceedings has already been published in the *Leader* and more in this line will be in evidence later, so I will not dwell upon the matters in that connection.

We were entertained by the Rev. William Wallace Rose, the minister of our Rochester church, and his people. The hospitality accorded us was all that could be desired. On Wednesday night we were guests at a church get-together supper in the vestry. All the superintendents spoke. They did more than that. They all said something. The daughter of the famous Dr. Saxe, who was present, said: "My father would be, oh so happy, could he have been here to hear these splendid young men of confidence speak for the Church he loved."

Mr. Rose, who went to Rochester from Bridgeport a little more than a year ago, is making a very creditable beginning in his new field. He is attracting large audiences at the morning service and at his evening lectures. His striking yet dignified methods of advertising are attracting the attention of the whole city. If he holds his own, and there is no reason why he should not, he will duplicate, perhaps he will surpass, the remarkable record of his older brother in Newark, alluded to in the first part of this article.

A little later I was in Bridgeport, Connecticut, for an all day Crusade meeting with the Rev. Hal T. Kearns and his royal parishioners. The Grace Church, Buffalo, plan was followed with slight changes. The all day session in the church on Sunday is a great success wherever it is tried. Mr. Kearns had done his best in working up the affair, and although the day was unfavorable—it rained quite hard—the audiences left little to be desired. I spoke three times and directed all three of the messages to the Crusade. In the morning I dealt with the spiritual aspects of the campaign. At noon, while the ladies were preparing the dinner, I talked to as fine a lot of men as you will see anywhere, on the aims and purposes of the Universalist Comrades, and near the close of the meeting the men perfected their plans for a house to house canvass for subscriptions to the *Leader*. After dinner I discussed ideals and methods before a very interested gathering of people who will do the intensive work in the Crusade. Bridgeport Universalists will do their part. Mr. Kearns, one of the youngest men in our ministry, is getting hold and his church is in a flourishing condition. Industrial depression is keenly felt in Bridgeport, but the church shows no disposition to slacken its pace.

The next big day was in Worcester, Massachusetts, in the First Universalist Church, of which Dr. Tomlinson is the minister. The Buffalo plan, originated by the Rev. John Sayles, had appealed to Dr. Tomlinson from the first. For weeks he had advertised the occasion as the "Big Day." It was a big day. The weather was ideal. At the morning service the *big* church was filled with a *big* congregation. There were few vacant pews. No deception was practised. The people were warned in advance that the Membership and Constituency Crusade would be the one theme. At this service two men, one representing the men in general, the other speaking for the Y. P. C. U. in particular, and one woman representing the women in general and the Sunday school and Mission Circle in particular, gave the addresses, while I tried to say a fitting closing word. One could not listen to these stirring speeches, brief, pointed, enthusiastic, without realizing that our Crusade is more than a mere name, in some hearts at any rate.

After this service was over, the crowd filled the vestry and witnessed a missionary pageant by members of the Sunday school. Dinner was then served, cafeteria style.

By three in the afternoon the great auditorium was practially filled with people. If anything the afternoon audience was larger than the one in the morning. Dr. Tomlinson's own forces were augmented by groups from All Souls Church in Worcester, and by friends from other churches in the Worcester District. It was a most inspiring meeting, led for about a quarter of an hour in the singing of familiar hymns by Mr. Bouvier, after which I gave my principal address on the Crusade.

Dr. Tomlinson closed the meeting with a ringing challenge to his people to show their colors, and the "Big Day" was history—but its influence will be felt for many a day.

Dr. Tomlinson has "held the fort," so to speak, in the First Church, Worcester, for about twenty years, I believe. He has done more than "hold," he has "gone forward" with his church. He has gathered about himself a truly great religious organization that exerts a powerful influence for good upon the whole city. His fellow citizens have elevated him to political offices, more than once, and they would gladly wipe out party lines any day and elect him mayor if he would only say the word. He has never felt, however, that he could be both the minister of a church and mayor at the same time, without neglecting the one or the other, and so it transpires that he has never said the word.

On the Monday following the Worcester meeting, I spoke before the ministers of Massachusetts, New Hampshire, Rhode Island and Connecticut, in our beautiful church in Roxbury.

The next day found me on the train bound for Chicago and the Middle West for a series of Crusade meetings leading up to the opening of the Western Denominational Headquarters Office.

By Wednesday night I was once again in good old Wisconsin and the guest of the Church of the Good Shepherd in Racine, whose minister is the Rev. Arthur McDavitt. The occasion was the annual parish meeting. The attendance was gratifying; the reports, all carefully prepared and given with evident enthusiasm, were most encouraging. They gave signs of growth, activity and service in every department of the church. The treasurer's report showed all bills paid, money on hand, and some invested funds. Congregations were reported to be getting larger with an increasing number of men in them. Mr. McDavitt and his people are prospering in their church work, and it is gratifying to know that we have a few strong churches in the great Badger State.

The next night I was in Peoria, where I found, as I knew I should, one of the most remarkable churches in our whole denomination. It was a stormy night, but Dr. Barlow G. Carpenter, the minister, and his people were not in any way dampened in their ardor by the weather. At once on arrival I was entertained at a most delightful banquet at the local club, by the pastor, his trustees and their wives. This function over, we went at once to the beautiful and practically new church, where more than three hundred and fifty people had assembled, in spite of a snowstorm, to participate in the annual parish meeting and to hear the General Superintendent on the Crusade.

Dr. Carpenter, during a period of about fourteen years, ably assisted by the rather limited following his church had when he went to Peoria, has done a wonderful work. The congregations have grown so steadily that it recently became necessary to knock out the sides of the edifice and greatly enlarge it to accommodate the ever growing audiences. Even now, the enlarged edifice is usually filled to capacity at the morning service, while in the evening the lecture courses turn away many who can not get in.

On the night of the annual meeting the men were very much in evidence. They all sat together down in the front pews and, directed by a very spirited leader, sang numerous songs of a popular sort about their church, much to the delight of all.

The reports from the various departments and officials of the church? Why comment on them? There was a thrill in every one. You were conscious of the feeling that you were in a going church, a church in which there is enthusiasm, "pep," vision, and many other good things. It is most inspiring and reassuring in these days, when so many are sure they can prove that the church is dying, to find a minister building a strong church, like the one in Peoria, and building too, on the very conceptions of religion that we are so often told are impossible in our day. Dr. Carpenter does not find them impossible. I spoke to this crowd of enthusiastic Universalists for more than an hour on our Greatest Denominational Adventure, and a more receptive, responsive audience I have not faced since I succeeded Dr. McGlauflin.

The next night I was in Urbana, Illinois, where I have been several times before. This time, however, I was there at the request of the new minister, the Rev. Ray Cranmer, to talk about the membership and constituency campaign. I have commented on Urbana previously in this column, so for the present will simply remark in passing that as usual I had a wonderful time with the Urbana friends.

Early the next morning I was off for Grand Rapids, Michigan, where we are trying to regain possession of a valuable piece of church property that has been diverted from us. Our prospects are good. I reached Grand Rapids Sunday morning, spent the day there, and Monday found me in Chicago again, ready for the January meeting of the Board of Trustees and the opening of the Western Headquarters Office.

My next article will deal with this notable gathering and several other events of more recent occurrence.

John Smith Lowe.

The Chinese Famine

AN inspiring exemplification of America's long missionary tradition in China is Bishop W. R. Lambuth, of the Methodist Episcopal Church (South), who has just returned from the Orient after making an extended tour of the famine stricken provinces of northern China. Born of missionary parents in China, educated for missionary work, holding the degree of M. D. from both American and British colleges, he has devoted a long life to service in the noblest of causes, has founded mission hospitals in the East, and has labored there devotedly for some years as a medical missionary and lately as bishop in charge of the whole missionary work of his Church in China.

Now he has come back for a brief visit to America to plead before his countrymen the crying needs of those patient, industrious, peace-loving people whom he knows and loves so well. Before starting on a tour of the country to tell American audiences of the appalling conditions he himself witnessed in the famine area of North China, he told of what he had seen to the delegates of the Foreign Missions Conference recently held at Garden City, and he added other details in the course of a visit to the headquarters of

the American Committee for China Famine Relief, at the Bible House, New York City—the committee which was appointed by President Wilson in December last and which is co-operating with the various foreign mission boards and church organizations generally in their efforts to raise funds for the relief of the starving in China.

By rail, or by mule cart, or riding on horseback, Bishop Lambuth made his tour of the area in the interior of Shantung and Chili provinces where the famine is most acute. The conditions he found there he declared "baffled description," and he went on to tell his hearers of being kept awake all of one dreadful night at Tientsin by the groans of 25,000 hapless refugees, starving and almost naked, stretched out along the hard stone causeways of the city. He drew a terrible picture of the death by freezing of a thousand other refugees at Kalgan, just north of the Great Wall of China. These unhappy people had wandered far from their famine-stricken homes in search of the plenty that they had heard awaited them in Manchuria; but the weather turned suddenly cold, catching them unprepared—for they had sold their winter clothing to buy what food they could—and a thousand perished on that cold night.

How mothers drowned their little babies in the wells rather than watch them slowly starve to death; how children are bought and sold for a dollar or even fifty cents—sold by weeping parents because only thus can they preserve their lives; how the very dogs, lean, emaciated, too weak to stand, attempt to prolong life for a few more hours by feebly chewing on a piece of rag or oilcloth—these and similar details of the ghastly tragedy now being enacted over an area of 100,000 square miles in the five northern provinces of China were told by the Bishop in quiet but penetrating tones that reached his hearers' hearts and tightened the muscles of their throats.

Forty-five million people, the Bishop said, are in imminent danger of starvation; 15,000,000 of them are actually starving. These people, he declared, are doomed to death unless help reaches them immediately. At present they are subsisting on a mess composed of the bark of trees, dried leaves, corncobs and chaff. "On the stuff that I saw them eating," he declared, "I could not live for a week."

The need, he says, is money, and still more money. "If we had the money we could take care of these people. We could buy foodstuff, and we could have it transported either by cart, muleback or on the railroads. As to money, five dollars will save a life. I calculate now that five dollars in silver will save a life. That would be much less of course in gold at this time. What is to be done must be done within the next three months; otherwise millions will perish. We can not wait."

As to the measures of relief, Bishop Lambuth declared that the Chinese themselves were doing their utmost. "In Shanghai alone the Chinese committee has raised over 2,000,000 taels, the tael being equivalent to $1.30. But the need is large and urgent, and America must supply a considerable share of it. Those who give can feel the fullest assurance that their gifts will go direct to the people who are in want. The distribution of all the foreign money received is in the hands of missionaries. Indeed, to such an extent have the missionaries won the confidence and respect of the Chinese people and officials that a good deal even of the Chinese relief is distributed by them. The missionaries made a survey of their various districts last August and so are thoroughly acquainted with the needs of the situation. I should like to emphasize especially in this connection," added the bishop, "that in this work there is the fullest and closest possible co-operation between Protestants and Catholics."

March, Bishop Lambuth said, will be the most critical month. By then even such food supplies as exist at present will be completely exhausted, and if millions are to be saved from death, relief must be pouring in in large quantities by the beginning of March. It will have to be kept up until early June, when the new crop, which shows promise of being fifty per cent of normal, will be ready and the people will just be able to fend for themselves. Only a fifty per cent crop can be expected, he explained, because only half of the arable land was plowed on account of shortage of seed and animals.

The Leader will receive and forward any contributions for these starving millions.

Citizenship Training for February

The Rev. John M. Ratcliff

Superintendent Social Service Department, General Sunday School Association

IN the winter when storms often delay railway trains and boats are days overdue, and communication is made difficult because of severe storms, the results of these occurrences and the importance of modern facilities for transportation and communication may be brought to the attention of children in the church school through training for citizenship activities. The training of children to understand and appreciate transportation and communication is becoming ever more important with the advancement of the automobile industry and the construction of permanent highways, and the church school which aids in such training will be making a great contribution to the education of the child.

The child need not be in the advanced grades of the church school before citizenship training in transportation and communication begins. The primary child has an early introduction to the postal system through the daily mail delivery, and at times he has been a part of that system when he was intrusted with a letter to mail. Such a simple activity is an opportunity for teaching promptness and carefulness, and these are essential, after all, in any system of transportation or communication.

The junior years are the time for training in some of the "fine points" of transportation and communication. Not the least among these are the common everyday courtesies to be practised in such things as boarding trains, riding on street cars, in use of telephones, and in securing books at the library. A church

school could well be proud to graduate the members of its junior department with honorable mention for "not shoving while boarding a train," "giving seats to ladies and elderly persons in street cars," "courteousness in use of telephone," and "keeping in line at the book counter." These "fine points" could be taught through a few lessons and demonstrations of such topics as "What to Do When You Ride on a Car," "The Proper Use of the Telephone," "Our Library and How to Use It." A further understanding of the means of transportation and communication may be secured by visits to telephone exchanges, wireless stations, and railway terminals.

There is no phase of the topic which is more important than that of "good roads." It is no longer a study of interest only to the rural community or to the people of the city who own automobiles. The advance of motor truck transportation and more use of our roads has brought the good roads movement to the doors of both cottage and apartment house. The following lesson plan, used in Berea College, Kentucky, may be followed in whole or in part by an intermediate or senior class in the church school.

> "Report on condition of roads in the community. Draw a map of the community, indicating roads. Which are dirt roads, rocky roads, other kinds? Which are well graded, well crowned? Note side ditches, are they adequate? Note culverts and bridges.
>
> "Find out cost of hauling in the community. Consult wagoners and learn charges per hundred pounds for freight and farm produce. Can farmers afford to market produce at present cost of cartage? How long will a set of harness last on bad roads? How long on good roads? Difference in cost for ten years. How much could people who buy supplies afford to spend on road upkeep each year in order to cut down freight rates?
>
> "*Road building.* Determine kind of road; the location; grades; how grades affect the haul, the drainage—level and steep roads; side ditches, culverts, subdrainage, crown, actual construction—tools, funds, means employed. *Road maintenance.* Kind of material to use; regular attention necessary; the tools."

To make such a study an activity program, walks and hikes over good and bad roads, the taking of pictures, or an exhibit of photographs of machinery and tools for road making, may be introduced. In urban communities where it is impossible to make a study of roads a similar study of streets could be made.

The young people's classes will find abundant material for acquainting themselves with transportation and communication in the consideration of the value of lecture courses, Chautauquas, and Open Forums as institutions for community education. In some cases a class of young people might take the responsibility of providing for the community a means of communicating ideas by organizing one of these institutions. In other cases local community transportation might become a topic for investigation. An investigation of the charges of transfer companies and cab and jitney drivers would often reveal a great lack of supervision over those who engage in such work and also much overcharging and profiteering. Young people could conduct, with the assistance of older persons, such an investigation.

To-day and the Ex-Soldier

The Rev. W. R. Rowland

WHILE we were speeding up to brass band accompaniment in Red Cross, Y. M. C. A., and a few other things during the war, a few of the Jeremiah type prophesied that an extremely hardened, selfish, and forgetful age would follow. We did not like them especially well and their names are not especially revered now. Yet we must admit that they were right, and to a greater degree than we are able to realize. It is not the purpose of this article to discuss the adjourning of Congress without action on the "bonus" bill, the refusal to these men in innumerable instances of the promised jobs by the efficient commercial interests, or the general fault-finding with the lack of church support and general disappointing attitude of the "boys." We would like the attention of the believers in Universal Brotherhood and Salvation on some facts of the situation at present.

We can do nothing for the thousands that died that we might have more abundant life; we can do a great work for the crippled, sick, mentally upset, and for the vast numbers of the so-called "well," 90 per cent of whom, in the minds of eminent medical authority, are "nervously unbalanced." The articles of Galbraith of the American Legion that are running in the press should arouse all people. The hopeless mental cases are quite well cared for, as they are in institutions that are more directly under government control. The tubercular cases are for the most part "farmed out" at so much a day board to various sanatoria. One of these places recently lost its boarders after a fellow left and, at his own sacrifice, sick as he was, aroused the proper authorities to the poor food and bad usage the inmates were receiving. Others are "rotten" in the money making endeavors of the owners; and many of the patients are told that they can not be transferred, as there is no place for them. In others where the food is good and care likewise there is a great deal of suffering from cold owing to lack of proper clothing and blankets, as these men must live out-of-doors. Quite near are the stores run by the "Sons of Trade," disposing of the clothing, blankets, etc., of the Government overstock for profit.

These institutions are situated near the large cities in the majority of cases; and we might think that many agencies would be up and doing and carrying good cheer to them. But the old saying, "Let George do it," seems to be the motto of the many "war work" boards and individuals. There are the Red Cross and many other things and why all are not reached by these agencies is not just so easy to explain. They *are* doing a great deal. It is easier to pay something to get this work done and not have more bother; but there is a human factor in the solving of these problems that will not come in this way. There has been a great retiring both in thought and action from this field of labor. Many of these men have no homes or near relatives. As one wrote, "No one to write me

or for me to write to." After he had been equipped with some needed things and some of our literature been sent, he wrote, "I always heard that the Universalists were children of the Devil," etc. Really the circumstances of his living were of such a nature that he might well have thought the Devil reigned.

Then there are those called "physically fit" for life. We are forgetting that while they were overseas or in service here at a pittance a month, those exempt were drawing phenomenal wages at home. There were the dollar-a-year men, and the thousands of new millionaires in the process of creation. We can possibly say with safety now that conditions of hell—*war*—have never made men more spiritual. We must face the facts. We also can say that fault-finding and severity will not be great factors in the restoration of these men to normal

Another quotation may be useful. This is from a young man of good habits, well trained, a former active member of one of our own churches:

"We were just in France when the Orthodox churches of our town sent us all a paper to sign, a religious declaration in the efficiency of the blood of Jesus. This signed would save us from an eternal hell if we were killed. We were in need of something in the hell that we were in. This was on a level with some Catholics who were 'fixed up' one day by a French priest to go into action. Then our chaplain urged us to put our sins on Jesus and *escape* the eternal misery. Then after ages of poor eats, cold, wet, and pain came the armistice, and we were on the way home. I thought that it would all come right then. But I could not have a good time somehow, and the girl quit. Mother wanted me to go to all the church doings and I did not want to talk war. The minister wanted me to talk to the Sunday school and I did not go. The job promised on my return in the office, I could not have, as they could not displace efficient help. I have had several jobs. They were all right at first, but I can't stick. I am alone when I think all the time of some things that happened. The war has made 'nuts' of all of us, I guess. I don't feel about those that died as I did. Thanks for the word. Write some more."

What is to be done? In our ranks is great ignorance of the conditions existing. There is a great lack of desire to know any more of the conditions. We lost a great opportunity in the war by not taking an effective stand as a denomination and really doing something worth while. Are we to let this duty of the day go undone? How many of the churches are doing anything, or know anything even of their local fields' needs? Will the pulpits teach, inspire, and lead in the work? There was a pretty good response on the specific call for psychotherapy work. The great all inclusive faith is needed to smooth the way for these men. Can we not have our people investigating the institutional work, where surprises are in store? Can not we do a great work for these people in the industrial field? With 93 cents of our tax dollar going for war, with our country standing alone and creating a navy "second to none," there is a work for propagandists in the interests of Universal Brotherhood and Peace. In the economy about to be, we are already hearing of cutting appropriations for child welfare and better food conditions. How would the price of a battleship do to care for these things? We are facing the reactionary period that ever follows war; but in the name of all that is good, let us not forget the men who stood between us and destruction, who were risking their all for world peace and brotherhood.

If any desire to aid the work with money it will be properly placed if sent to the General Sunday School Association at the Publishing House.

Foreign Missions Conference of North America

Alice Coe McGlauflin

IT was my privilege to represent the Women's National Missionary Association of the Universalist Church at the Foreign Missions Conference of North America recently held at Garden City, N. Y. Being my first participation in a gathering of such a nature, I determined to be alert and to *absorb;* and, although a general report of the Conference has already been given, I feel that I must pass on some of my gleanings which may be of practical use or special interest to our constituency.

A forceful discussion that made a strong appeal to me as having direct bearing on our Crusade for Members and Missionaries, was on "The Cultivation of the Home Church in Relation to Foreign Missions," supplemented by the question, "What have been the effects of Denominational Forward Movements on Foreign Missions?"

A very vital presentation of methods was given by Dr. S. S. Hough, Dayton, Ohio. He said that in order to awaken stewardship of the home folks for foreign work, the secretaries of home boards will be called upon to furnish the dynamos to the home churches.

In promoting the campaign of the United Brethren Church, there are three facts that they endeavor to instill into the minds of the people. First, "get the church members to feel that Christ is *now living,* and that his own program was to witness and to win," second, "the great needs of millions who have not yet even heard the Gospel," and then to "get the Church to realize it is commissioned by God with the stewardship of the Gospel." Put on a program in each local church to call out the spirit of God, and to develop men into *Christians* after they become church members.

The study of stewardship is made one condition of church membership. "Spend as much time *enlisting* the new member as in winning him. If he is not *'harnessed'* in six months he will become a drag instead of an asset."

This denomination enrolled forty thousand people to agree to pray simultaneously, with the inspirational result that one hundred volunteers a month have committed themselves to the ministry or missionary service for the past fifteen months. A wonderful demonstration of the power of united spiritual action.

Six weeks before the canvass is made for foreign missions there is a program of education and information. Maps and pictures are shown in conjunction with preaching from missionary texts. Then *everybody* is seen in *every* church, and as a result there has been a gain of ninety-three per cent in volunteer gifts from foreign missions. "The 'Forward Movement' stands for getting at the root of things. It is a call from above, a call from without, and a call from within."

The next contribution to the subject was from Dr. Robert Brown, pastor of a large Congregational Church in Waterbury, Conn., and I quote from him: "The Genius of the Church is Missionary." "If the Church is to save itself it must enter on the missionary enterprise." "The young minister must get in mind that he is not simply to be a watch-dog of the pocketbooks of his parishioners." "Getting money for missions is like getting a rusty faucet started. When the stream gets going it will not stop." "The minister is the key to the situation, but the layman makes his minister, and with his support the minister can do wonders." "The real missionary motive is humanitarian. Show humaneness and it is an easy step to show divineness."

Dr. C. H. Patton of the American Board, in a carefully prepared and impartial paper, summed up the arguments "for" and "against" the big forward movements that have been sweeping through all of the denominations. It is his opinion that these movements have unified the efforts of the Boards, but that danger lies in the over-working of co-operation. "We need co-operation but not communism" was a statement that evoked applause. He went on to say that people give because they have an affection for a certain thing; not because they are confronted by a budget. "A budget is a handy thing but it makes a poor god." "There will eventually be a serious loss unless new givers are brought to the front by *educational* plans. In the long run we can solidify our giving only as the work makes its own appeal." His advice was to avoid limiting gifts to any particular object, but to allow the fullest possible freedom consistent with co-operation. His closing injunction was to "keep in mind the *Missionary Church* rather than the *Church that supports Missions.*"

In the open discussion that followed, sentiment on the whole was in favor of the "Forward Movements." The point was made that while many pastors are "restless under the big machine," many others, having no particular plan of their own, welcome the definite program as a working basis.

In giving this brief symposium I have hoped that, out of the wide experience of others, some suggestion may be found which will be of value, and applicable in the work of our own Church.

Meeting of the Massachusetts Universalist Comrades

SELDOM has there been a finer or more inspiring meeting than that of the Universalist Laymen at the Boston City Club on Friday, Feb. 4. The meeting was held under the auspices of the State Convention, and was in itself a splendid evidence of the efficiency of the Superintendent, Dr. Leighton. Nearly three hundred men were gathered together, representing over forty churches. Many of those present were veterans who had carried the burden of the Church for years, but beside and with them were scores of young men, eagerly alert and intent on doing and being something worth while.

Hon. Harold E. Sweet presided, and reported that the Universalist Comrades now had nearly twelve hundred accepted members, with three or four thousand more in sight.

He introduced, as the first speaker of the evening, the National Secretary of the Universalist Comrades, Mr. Fred C. Carr, of Providence, who spoke as follows:

When I was elected secretary of the Universalist Comrades, a year ago last October, I did not expect to tour this country preaching and speaking before men's organizations. It looked like a soft snap, therefore I did not object, when my election was announced from the platform.

Men, I do not come to you as a public speaker or as an orator, in fact this is no time for oratory. *This is the time for action.*

For nearly one hundred and fifty years the men of the Universalist Church have been sitting idly by, and, when asked to do work for their church, have said, "Please go away and let me sleep," while to-day, thank God, we have men shouting, as it were, from the house tops. "The world is on fire!" We need men! We need men!

I am to speak to you for a few minutes concerning "The Laymen and the Universalist Church."

I shall give you in brief a history of the laymen. My topic naturally divides itself into what laymen have done in the past, are doing to-day, and plan to do in the future.

When you come to study the work of laymen in religious circles you are confronted with the situation that the two are inseparable: one does not exist without the other.

We remember Moses particularly as the giver of the Ten Commandments. These Commandments were delivered to the people not by Aaron the priest but by Moses, a layman.

If you investigate the life of Abraham, the father of the faithful, you will find that he was just a layman, a plain shepherd.

Moses is always associated with the development of law, and Abraham with the development of creed. Now, when you come to development of ritual, again you must sit at the feet of a layman. His name is David. We gladly repeat what he writes. David was never a priest.

Daniel was a layman, and Joseph was a layman.

When Jesus stepped forth into his ministry to be the sensation of that age and all ages, starting from the carpenter shop, he was a layman. When he selected his twelve disciples he did not select a single priest of the Jewish church. He chose ordinary men, ordinary tax gatherers, fishermen, and tradesmen.

The first blood that was shed in defense of the

Christian Church was the blood of the layman, Stephen. The seventy also went out as lay preachers.

Did you ever stop to realize that it was a layman who made John Murray go into the pulpit and preach? Had it not been for the vision of Thomas Potter, a layman, we never would have had a Universalist Church.

In this sorrow-burdened world, in this money-mad age, the laymen, or, if you please, the Universalist Comrades, must make humanity realize that it is insane to lay Christianity aside just because it has been found difficult. First of all they are interested in doing constructive work for the Universalist Church by taking active part in the government of the local, state and national bodies, and doing individual work seeking men for Christ, by leading them into church membership.

We are taking a survey of the man power of our Church. We must know the number of men in our churches. We want to know what they are doing, how many are church workers, the number actually present at the church services, how many are at work. And let me say right here, there are more men at work in the Universalist church to-day than there ever have been in all of its one hundred and fifty years of history.

We are mobilizing the man power of our Church, and in so far as local conditions warrant we are organizing local chapters of the Comrades in every Universalist Church, and also state chapters with "district deputies" to help local organizations reach and maintain a one hundred per cent standard of efficiency.

We have entered the Murray Crusade, certain tasks have been assigned to us and I believe the success of the whole program depends much upon the men.

We are furnishing lay preachers, and speakers, who have rendered splendid service, many times taking charge of the morning service, and in some instances having held churches together until permanent pastors could be procured. Our future depends upon the service we render our Church.

Building a Boys' Home in Japan should have the interest and support of every Universalist man in America. In the building of this home we are establishing universal brotherhood and international friendship for that grand Comrade of Nazareth, who went about doing good. This is our opportunity, because it means that Universalism will show our best side to Japan. It is cheaper than that old policy of suspicion and hatred. Japan needs the Gospel of Jesus Christ, and Universalists are trying to carry the good news to that far away land.

During our thirty years of work in our Japan Mission, not a wonderful record, the Universalist church, believing most in Universal Brotherhood, has given the least. Last year Rhode Island gave $1,028 for Japan, one-sixth of the total amount raised by all the churches of our denomination.

This year our Foreign Missions Board asks for twenty thousand dollars—not so much, because single Orthodox churches raise twenty thousand dollars a year for missions alone, paying three and four missionaries in the foreign field. Our Orthodox friends talk of missions in terms of millions and millions of dollars, while we think in terms of twenty thousand.

Another opportunity. Twenty-six million boys and girls in the United States, not in any way identified with any religious training—one-quarter of the population of the United States—men and women of to-morrow. In Massachusetts alone there are 611,370 boys and girls, none of whom ever heard about God the Father. They hear nothing about Jesus, the Christ. Is it not a fact that the youth of to-day are the men and women of to-morrow? What are you men going to do in the building of their characters, in the shaping of their young lives as the recruits for our churches? How can you help?

What Bible school is there in this state that does not need men's classes? There is a crying need everywhere for men teachers, superintendents, assistant ministers, missionaries and other workers. How can we make our churches strong and efficient if *we* have no interest in the Bible school?

O men! When you become interested in the Bible school, when you do your best for that department of our Church, statisticians will not tell us there are more than six hundred thousand boys and girls in this state who never hear about God the Father, or about Jesus the Christ.

A great task, but I believe God will reward you in your ambition!

We haven't had the vision of the Christian Church that seeks the world for Christ's Gospel. There are wonderful possibilities in humanity. Jesus saw this, and he asks us to grasp the golden opportunity of holding before this sin-scarred world those great principles for which the Universalist Comrades stand, the Fatherhood of God, the Brotherhood of Man.

Mr. Sweet introduced as the second speaker President John A. Cousens of Tufts College, and paid high tribute to his splendid spirit and consecrated service. President Cousens said, in part:

I am come to speak to you regarding a subject which is of overwhelming importance to me—The Relation of Religion to Education. Words are living things. New demands create new uses for them. At the touch of genius some common word finds itself invested with new significance, new force, new life. If this be so, the words "religion" and "education" are the most vital of all. They have taken on more significance, more fire, more meaning, than any others in our language.

I make the postulate that religion and education are indissolubly connected. I make this with the full knowledge that in many instances it has been demonstrated that it was unsafe to trust religion to education. I am aware, too, that it may be argued there is something hostile to education in religion to-day. In fact, the postulate holds only if the definition of religion as the relation of man to divinity is made to comprehend not only all the conceptions of God which men have held through the ages, but even the attenuated world force which alone satisfies the purely scientific mind, and if the definition of education indicates not merely the passing on of knowledge gained by one generation of men to those who follow, but the broader conception of a search for truth.

To Universalists the definition of religion can not

be too broad, the conception of divinity can not be too comprehensive. Long before and ever since the dawn of history, men have been groping with eager fingers at the great curtain which hangs before the throne of mystery. With agonizing slowness, nearer and clearer shines the splendid white light of truth. What then is religion but the search for truth? What then is the great power supplementing religion but education?

The history of religion always reveals divinity as the unknown; education is forever converting the unknown to the known. By the processes of education truth is revealed, and truth is divine. This process has to do with the relation of religion in the abstract, but there is also the relation in the concrete. This is religion maintaining itself in human relations. In this the significant thing is that the steps of progress were wide.

If we analyze education the same way it will be found that its progress too has been by the same broad steps. There is an inter-relation, an interdependence of religion and education. There are duties and responsibilities also. These duties and responsibilities Universalist laymen are to cherish. The progress of education has not been dissimilar to the progress of religion. Accounting for the forward movement in each has been the unquenchable human aspiration; animating each is the undying fire, the gift of God which forever lifts men above the brutes.

Universalist laymen, we need your help in our colleges. Life is a measure to be filled. What then shall we bring to fill the measure? Each one all the laughter and joy he can summon to add to the laughter and joy of all. Each one all the beauty he can find in earth and sea and sky. Each one all the knowledge he can gain, all the wisdom, all the spiritual exaltation vouchsafed to him. Each one all the service he can render to fellow men. Thus is the measure filled.

The third speaker was the Rev. Richard Eddy Sykes, D. D., President of St. Lawrence University.

"I believe," said President Sykes, "that comradeship is the human side of religion. If I could choose my companionships it would first of all be with my equals, that I might myself have that living fellowship that makes life worth while; then with my inferiors, that I might help them to achieve and enjoy whatever I possess; but most of all with my superiors, that I might come in contact with those who are walking on the heights, and that I might be led also to the same high levels. In my study there is only one picture, the Man of Nazareth, that he may lead me up the way of his life. I believe the deepest of all the purposes of this order of Universalist Comrades is the comradeship with him who went about doing good. The aim of religion and education is to change the current of men's thoughts, and set them in the current of larger living. Religion protects life not by cannon and armies, but by right thoughts and noble motives. If we are to organize our men for true comradeship, it must be by preaching devotion to great ideals, and we must demand that the master passion of their lives be for service. This brotherhood must be so organized and so live that men who come after us shall rejoice that we have lived. All that I am or hope to be I owe to men whose hearts were kindled by living the faith we cherish, and which will serve all life to the saving of all lives."

At the close of Dr. Sykes' inspiring address, Dr. George E. Leighton, amid great enthusiasm, moved "that we proceed at once to organize a state chapter of Universalist Comrades." The motion was immediately adopted, and a nominating committee retired to present a list of officers.

During the absence of the committee, National President Ralph W. E. Hunt was called upon to speak. "It is not what you do," said President Hunt, "but the spirit in which you do it that counts. The officers on the National Board are only pioneers, trying to pave the way until you are ready to furnish nobler and stronger leadership. We expect to keep men busy for years to come, building, building, building, until there is a better world for those who come after us than we found awaiting us. We are all seeking a union for service in loyalty to the great Comrade in White."

As reported in Dr. Leighton's Massachusetts Letter, a splendid list of officers was elected, with Mr. Carl Hempel of North Attleboro as president, who, in a brief speech of acceptance pledging his own loyal service, said he had no words in which to express his consciousness of the meaning of this occasion. "The spectacle of 292 Massachusetts laymen deliberating together on something greatly worth while, and pledging themselves to its achievement, is profoundly significant for the future. Our churches are ready for worth while things, and lack only the fire of enthusiasm, and it is our task to kindle that fire. These men here are the cream of our laymen of Massachusetts. The country looks to you for leadership in the great days to be."

In addition to the organization of the state chapter, several local groups caught the spirit of the occasion, and organized local chapters of Universalist Comrades before leaving the tables.

Meeting of the Universalist Comrades in Maine

NO one present will forget the splendid meeting of the Universalist laymen of Maine, held in Waterville on Friday, Jan. 28. About 125 gathered from various parts of the state and the business meeting was held at 4.30 in the Unitarian church.

Mr. Lewis L. Peck presided, and made an inspiring opening address. A report was presented from the Committee on Organization appointed at a previous meeting, and a state constitution was adopted. The following officers were elected: Lewis L. Peck, of Lewiston, president; R. B. Whitcomb of Portland, first vice-president; Arthur Abbot of Dexter, second vice-president; Harry S. Vose of Waterville, treasurer; E. R. Comer of Brunswick, secretary; A. R. Marden of Portland, Ernest Strauss of Auburn, and Eugene Danforth of Bangor, executive committee.

The report of the secretary showed local chapters already instituted in Kingfield with a membership of thirty-five, Bath with a membership of twenty, Biddeford with twenty-two, Lewiston with forty-three, Auburn with thirty-five, and Waterville with forty,

with a total state membership to date of about seven hundred and fifty.

The organization enthusiastically approved the plan for a Boys' Home in Japan, and National Secretary Carr, who was present at the meeting, described the plans adopted in Rhode Island to raise money for this institution by selling shares at one dollar. Dr. R. J. Mooney of Auburn pledged his church for one hundred shares at one dollar each, and others followed with pledges for varying amounts.

With the state banner of the Comrades and the Church flag leading the way, a procession was formed which proceeded to Elks Hall, where a banquet was served by the ladies of the local Universalist church.

After the invocation resolutions were adopted expressing the grief of the Maine Chapter of Universalist Comrades at the death of the Rev. Levi M. Powers, D. D., national vice-president of the order, and their sense of the loss which his going brings to them and to the cause of right and justice; extending, also, their deepest sympathy to Mrs. Powers.

The resolution was adopted by a rising vote, and while all stood in silent prayer, a young bugler sounded taps.

After dinner addresses were made by Ralph W. E. Hunt of Portland, national president, by Harold Marshall of Boston, one of the national trustees, by Fred C. Carr of Providence, national secretary, and by John Smith Lowe, General Superintendent of the Universalist Church. A splendid response of the men present and the repeated assurance that they were going back to organize chapters of Comrades in their own churches evidenced the fine spirit of the meeting. The Maine Universalist Comrades expect to more than double their membership between now and the time of the Detroit Convention, and meanwhile are carrying on a vigorous compaign for the *Universalist Leader* and the Tokyo Boys' Home.

The Glory of Youth*

Elizabeth M. Lee

> For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Romans 8 : 18.

ACCORDING to Paul, whatever griefs there may be, whether the sorrow which came to the early martyrs of the Christian Church, the petty trials which we all have, or the tragedy that the whole world has recently known—war-worn lands and stricken homes—all sink into insignificance when we think of the glory that shall follow. To the early Christians, no hardship was too great to bear for their faith, and since they gave their lives that Christianity might live, death held no terrors. To them it was but the opening of the door which led to eternal life—a joy they had never known on earth, a glory which only Christ could give them.

And when we think of glory, what myriad things we realize! The glory of just living, of life and love and friendship; the glory of the open air and blue sky; the friendliness of a spring rain; the magic touch of a child's hand; the marvel of a great picture; the peace which comes from music, or the comradeship of a good book; the green stillness of the forest, and the calm majesty of distant mountains!

But of all the glories of the world, there are none which can be compared with the glory of youth, the supreme joy of being young and happy. This does not necessarily mean a boy or girl of seventeen or so, for some of the youngest people in the world are those who have lived to a great age. Simply because we may live a long time and our hair become white with what deluded people call "old age," is that any reason why we should permit our hearts and minds to grow old? A man is never old until he has allowed age to creep into his soul, and dull his susceptibilities and drug his imagination and kill his dreams. Says the Talmud: "These are accounted dead—the old, the poor, the leper, the childless." Translated into our everyday terms we should think that the poor means not those who have no money, but the ones so poor in mind and heart that their feelings of joy and happiness are shut out in the cold; the leper not one tainted with a dread physical sickness, but one whose soul is so diseased with crabbed thoughts and narrow theology that no physician can remedy his ailments and he is put down as hopelessly incurable; the childless the one who refuses to make children of his books and sons and daughters of his dreams.

There is another point to consider if we are to stay young. The swiftest way to acquire old age is by the road of discouragement. Courage and faith are two of the supreme attributes of youth, not only the courage to do things which call for physical strength and daring, but the moral courage to "stick it" and keep going ahead when it seems as if everything were working against us. The trouble with most of the old people in this world is that they have given up trying with a "well-I-can't-so-what's-the-use" attitude, while the youngster tosses his head and laughs at Fate.

> "What though the field be lost?
> All is not lost—the unconquerable will,
> And courage, never to submit nor yield;
> And what is else, not to be overcome!"

You all know Peter Pan, the boy who refused to grow up, who ruled his little kingdom with love and laughter; who snapped his fingers at the Pirates who tried to despoil him of his youth; and then, when he was alone on the rock in the middle of the water, with Death creeping up on the tides, stood up and laughed, and flinging his hands out to the empty air, cried gallantly, "To die—would be a *wonderful* adventure!"

Perhaps I am wrong in my interpretation of the story of Peter Pan, but I like to think that the Pirates were not only meant to be the human enemies of the children, but the spiritual foes whose work was not so much to kill them as it was to destroy their youth and plant the seeds of discouragement in their hearts and disillusionment in their souls. And Barrie, in his

*Sermon in the Charlestown, Mass., Church on Young People's Day.

inimitable way, has pointed out the moral to us—"Stay young!" Peter Pan led the children away to the Never-Never-Land so that they might escape the sordidness of growing old, and whispered to them the secret of eternal youth, which was after all only a matter of their *thinking* they were still children and always would be.

But youth, of course, is not all a matter of laughter and happiness. Youth has its sorrows and its sufferings; and often the most poignant tragedies are those which come to us when we are children, or just nearing young manhood and womanhood. But whatever Fate may bring to us, however hard and disheartening the trials we may have, yet it is only the old in spirit who are dismayed for long. Youth rallies quickly; there is a certain stubborn pride which forbids our giving in for long. We say, defiantly, "I don't care;" we lock up our griefs in the innermost corner of our hearts; but locked away though they may be, yet we use them as stepping-stones to something higher. Every grief which we bear with proud head and the dignity of unshed tears makes us a little better able to withstand the next which may come. Can't we learn to use our unhappiness to make our joy? What we should do is tuck into our minds' reference cabinet the song of Pandora from "The Fire-Bringer," and say:

"Of wounds and sore defeat
I made my battle-stay;
Winged sandals for my feet
I wove of my delay;
Of weariness and fear
I made my shouting spear;
Of loss and doubt and dread
And swift oncoming doom
I made a helmet for my head,
And a floating plume.
From the shutting mists of death,
From the failure of the breath,
I made a little horn to blow
Across the vales of overthrow.
O hearken, love, the battle horn!
The triumph clear, the silver scorn!
O hearken where the echoes bring,
Down the grey, disastrous morn,
Laughter and rallying!"

If we try to think what courage is, the first thing which comes to our minds is simply faith—faith in the world and the people who go to make it up; faith in ourselves and the work we have to do; and faith in God, the Father of us all. For courage, surely, is only a matter of sticking to a task with grim determination despite all odds; and in order to have this determination we must first of all believe that what we are doing is our job, and it is not given to any one else to do it because Providence has decreed that we can do it just a little better than any one else; and that even though the work may not be just exactly what we should choose for ourselves, we would not be doing it if we weren't meant to. Naturally, none of us want to sit back and leave everything to Providence, and shift all the responsibility on to the Almighty; but what we need is a little more patience and a little more dependence upon the One who has given us our work to do. What we must ask is—

"Why should I long for what I know
Can never be revealed to me?
I only pray that I may grow
As sure and bravely as a tree.

"I do not ask why tireless grief
Remains, or why all beauty flies;
I only crave the blind relief
Of branches groping toward the skies.

"Let me bring every seed to fruit,
Sharing, whatever comes to pass,
The strong persistence of the root;
The patient courage of the grass.

"Heartened by every source of mirth,
I shall not mind the wounds and scars,
Feeling the solid strength of earth,
The bright conviction of the stars."

So we sum up the possessions of youth, and find that they all go, in the end, to make up the glory of youth—courage, faith, hope, the power of seeing the happiest things of life, and bearing bravely its griefs; patience, cheerfulness; the knowledge that the world is better because some of us know that out of suffering comes inevitable glory; the power to realize that what we may have to bear now will be infinitesimal beside the happiness which shall be ours hereafter; and the splendid faculty of keeping our hearts and minds and souls young even though old age may creep upon us with the years and cripple our bodies. For youth—youth is the most wonderful thing in the world; and it is not less wonderful because it is so easily obtained and kept. The most marvelous things in the world are sometimes those which are the commonest to us—the tides and the sun and the stars. So it is with youth; and so, because youth is something which each one of us can have if he only will, then it is certain that youth will be the ruler of the world, and every one will rally to his standard.

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DISARMAMENT BY EXAMPLE

SOMEBODY has to start things. The United States is the one nation which can and should initiate a world-embracing movement for curtailment of armament. It has a chance never hitherto within the reach of any government to crystallize the longing in multitudes of hearts the world over for relief from the intolerable burden of taxation involved in vast military and naval establishments, and for relief also from the menace of another terrible world war which might come to pass before the children now in our primary schools are men and women.

Conference is important, the more of it the better, the sooner the better, but disarmament by conference will be powerfully speeded forward if one leading nation, without tarrying for any other, should boldly say, "We do not intend, unless conditions greatly change, to increase our army and navy. We plan to reduce as rapidly as it seems wise our present military equipment on land and sea, and to do all in our power to get other nations to do the same thing."

But how about the risks? No government can block out a course free from all risks. Inaction and delay are hazardous also. How much longer will the common people, as the world over they and their chil-

dren struggle upward, endure the weight on their backs which armament imposes? As we Americans compute our taxes for 1921, let us not forget that 25 per cent of the $5,686,005,706 appropriated by the national government for the year ending June 30, 1920, went to the maintenance of armaments.

In England, France, Russia and Japan people are realizing what is being taken out of their bread, brawn and muscle in order that the nationalistic and world ambitions of their rulers may not be dimmed and that the coffers of those who make and market munitions may continue to overflow. Any government which dares to initiate curtailment of armament will have the support of its working people.

It can count also on the indorsement of at least a few men in official positions. The brave declarations of General Pershing and General Bliss in favor of retrenchment have not added to their popularity in army and navy circles, but they show that there are men wearing the uniform of the United States whose thinking is not that of the ordinary politician or of the purely militaristic mind which can not or will not conceive of any real integration of the nations that shall ultimately make vast armaments unnecessary.

This greatest of all questions now before the world simmers down to this: Can we embody Christian principles and ideals in our relations to other nations? If we can not do it or at least begin to do it, let us quit talking about applying religion to life and frankly confess that the religion of our mighty Master who claimed dominion over all the kingdoms of this earth is after all only an affair of the closet, of the prayer meeting and the death bed.

We do not believe that American Christianity is so torpid that it will sit calmly in its sanctuaries while legislators and diplomats decide questions affecting the destiny of mankind for generations to come on the lines of barter and compromise, on the basis of prejudice toward other nations and of purely selfish advantage, with no vision of a new world in which in God's good time righteousness and peace shall dwell.

The best possible defense that America can put up against its foes present or prospective, within or without its borders, is the exemplification of the Christian religion, an honest, persistent effort to put into immediate operation the inward energies, the love, the good will, the common sense, the trust in man and God which lie at the heart of the religion which thirty-five million Americans profess.—*Dr. H. A. Brigdman, in the Congregationalist.*

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Musical Education

ONCE upon a time there was a man who had a daughter. And he loved Musick. And as the damsel grew, she sang; and the singing gladdened his heart and the heart of her mother. And they bought her a Piano, and hired a Teacher, who came to the house and gave her lessons at Fifty Cents an Hour. And the lesson was worth every cent of it. For the damsel soon could play Scales and Exercises, and between times would pick out Tunes with one finger, to the great joy of her father.

And when the time came that she could take the Hymn Book and sit down on Sunday afternoon, and play The Sweet Bye and Bye without very many Mistakes, her father wiped his eyes and thanked God for his daughter and for her Musickal Attainments. And there were evenings when the young folk gathered and she seated herself at the Piano and played the Suwanee River and Seeing Nellie Home, and they all sang and were glad.

Now there came an evil day when one spake unto the father, saying, Thy daughter hath Musickal Ability. Now therefore, send her away that she may study Musick.

So they sent her away to a Conservatory; and they shut down the cover of the Piano. And on Sunday afternoon her father said, It is lonely, but when she returneth she will play to Beat the Band.

And it came to pass that at the end of certain days she returned with a Musickal Education. And I was Among Those Present on the evening when they gave a Welcome Home Party. And the father said, To-night we shall have Musick.

But on that night none of the other girls dared play, for they had not been away to a Conservatory. And the daughter would not play, for her Sheet Musick had not arrived. Neither would she sing, for she said that she was out of Practise, having recently studied Theory and Composition and Fugue and Counterpoint.

And I said unto her, It is not an Excess of Musickal Culture that aileth thee, but the need of Chastisement. In the days when thou couldest barely play The Sweet Bye and Bye so that it might be told from Yankee Doodle thy Musickal Talent was good for something. Thou wert a joy unto thy father and a comfort to thy mother; and thou couldest add happiness to the life of thy friends. But now thou knowest just enough to be Useless.

And I asked, Knowest thou any of the sweet old Ballads, as The Last Rose of Summer, or Coming Through the Rye?

And she said, Yea; but they are very Old and Simple.

And I said, Go thou to the piano, and play and sing. Thou hast given this party a Frost, and chilled the heart of all present. Go thou back and warm them up with something that they love.

And she did as I told her. And the heart of all present was warmed. And certain of the other girls played.

And as the hour waxed late, some of the young folk said, Let us sing some of Those Good Old Timers that we used to like. And she played for them.

So her Musickal Education did not quite spoil her after all. And when she hath a Musickal Education that is much better, she will know better the worth of my lesson to her.

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

Heresy of Spirit

Washington Gladden has spoken on this wise: "Very few people, even in the Christian Church, have any idea that Jesus Christ knows how to organize society. They think that he knows kow to get men out of this world to heaven, but they are sure he knows very little about managing things here." . . . In brief,

no one solves a problem in a Christian manner who regards only its effect upon himself. No one makes a Christian bargain who does not think of its value to the other party. No one contracts a Christian marriage who loves himself, his own ease and comfort, more than his wife. No one is displaying the Christian temper who treats others in a way that he, himself, would hate to be treated. . . . At this Christmas season it is time for us as Christians to take stock of what our fighting spirit has really produced. If there is more disturbance and less peace in our souls, we may be sure that a greater heresy than any heresy of faith or doctrine is that of spirit. (*The Spirit of Christ in Modern Society, by F. E. R. Miller, in the Baptist.*)

Everybody Everywhere

Christmas is a sublime paradox running counter to man's way and earthly values. The divine comes down to the human; the human is raised to the divine. A Babe is Lord of the world; a Virgin-Mother the Queen; Joseph, lowly carpenter of Nazareth, guarding both in awe, adores. . . . Love divine for all mankind unfolds the mystery of Christmas Night. The infinite love of the Heavenly Father for His children searches out everybody and everywhere; no place too poor; no heart too wicked; no soul too despairing; no prison locks too strong; no chains too heavy. . . . A vision and a strength which this world can not understand or give, which chains and bars can not keep out, and which every man born of woman has a right to possess and enjoy." (*Christmas Message, written for the Sing Sing Bulletin, by Most Rev. Patrick J. Hayes, D. D., Archbishop of New York, published in the Catholic News.*)

Then and Now

Quoting Keats' line, "But one among them loved that pilgrim soul of yours," Dr. Boynton said that it is one of the somewhat forgotten truths that every soul is a pilgrim, that it has wrapped up within it a dynamic power which can not die, so that when you are speaking of the souls of yesterday you are not dealing with the memory of days that are past—you are dealing with motives which are being employed even in our own day and generation. . . . Therefore we are interested not primarily in a memory to-night, but we are interested in a motive which as it has taken its lordly and conquering way down the ages you have had an opportunity to share, and not only to share but to effectualize in our day and in our generation. (*Dr. Nehemiah Boynton, at Forefathers' Day banquet of the Congregational and Unitarian Clubs, Boston, reported in the Christian Register.*)

All Things Are Possible with God

Dr. H. L. Willett resigned from the pastorate of Memorial Church of Christ (Baptists and Disciples) more than a year ago. In the meanwhile the pulpit of this church has been supplied by occasional preaching. After a lengthy search, the church has agreed to call to its pulpit Rev. Frank E. Jaynes, formerly pastor of Central Christian Church at Wabash, Ind. The Memorial Church has suffered by the change of population on the south side, there being large numbers of negroes just to the north and a large Jewish population to the south. The membership of the church now lives far to the south of the location of the church. The various churches of the neighborhood have been considering a consolidation in Lincoln Center, formerly led by Jenkin Lloyd Jones. (*News item in the Christian Century.*)

The Family of Spirit

The salvation to which the prophet referred (the text was Isaiah 51:6) is that of the immortal soul.

"Dust thou art, to dust returnest
Was not written of the soul."

It is the soul that breathes from canvas, that speaks from marble, that piles in architectural finish, that frightens with the sword, that soothes with poet's lyre; it is the soul that upheaves in mighty revolutions and settles in reforms; that builds institutions, cities, empires; that transforms the face of material into the useful arts; that tells for weal or woe upon individual or public destiny. It is the soul that makes us members of the family of spirit amenable to the spirit law, the royal love to God and fellows, that makes it possible for us to receive God into our life and love as a saving force. The new years chase the old ones into the fading past, but the flight of time can not hurt the soul, can not blight it with decay. (*Sermon by Rev. Ferdinand C. Iglehart, D. D., published in the Christian Herald.*)

* * *

"OVER"

Woonsocket, R. I.

Universalist Publishing House:

Enclosed find more new subscriptions.

This finishes our *Leader* campaign. We started with thirty-four subscriptions and now have ninety-seven, which is a little more than the 100 per cent increase asked of us.

Hoping we may have as good luck in other campaigns as in this, I am

Yours truly,

W. Orrell Davis,
Chairman Universalist Leader Committee.

* *

Cortland, N. Y.

Under the splendid leadership of the Rev. George J. Porter this church and its auxiliary organizations are making remarkable progress. Taking Oct. 1, 1919, as the starting point, increases have been:

Sunday school 100 per cent plus. This includes active members only or those that have not been absent three consecutive Sundays.

Church attendance 120 per cent.

Y. P. C. U., 50 per cent.

Active church membership 20 per cent.

Annual income 30 per cent.

The story of the Sunday school is especially significant.

About eighteen months ago Cortland church boasted a Sunday school of three children about ten to twelve years old, and twenty to twenty-five adults. It was said that there were no more children to get, but look at our to-day's report: Kindergarten, fourteen boys and girls two to eight years. Primary Class, twelve boys and girls, eight to twelve years. Intermedate Class, nine boys and girls, twelve to fourteen years. Clara Barton Organized Class of young ladies, eleven. Ladies' Bible Class of fourteen, and Men's Class of eight. Total, sixty-seven.

We are very fortunate in having very able and willing teachers and with the new interest that has been created we are going ahead, and hope soon to reach the hundred mark. Due to this great growth we have found it necessary to divide our school, part of our classes using the church auditorium. To keep the ball rolling and not to retard the movement in any way, we have voted to purchase a piano to be used for these extra clasess.

The Ladies' Aid has decided to hold a fair and festival next December and preparations are already being made.

A Mission Circle has been organized.

At the annual meeting of the parish, held in January, the treasurer's report showed that for current expenses assets covered liabilities. Annual expenses have increased, but we are not worried about that, as many of the parish members have increased their subscriptions and many new ones have been secured.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

FEB. 27—REWARDS OF FAITHFULNESS

Matthew 25 : 14-30

The Servant Problem

Trench, writing on the parables, contrasts this one on the talents with the one of the virgins and their lamps, suggesting that the latter teaches "waiting for their Lord" while the former, which we are now considering, concerns itself with "working for him." The term servant is itself suggestive. There is a spiritual servant problem. It may be presented in some of the same terms

as the domestic situation which makes the term familiar. The smaller tasks, which in their large number and their long hours and their condition of never being finished, save for some brief period, are all duplicated in the work of the kingdom of God. It does not take many talents to be a servant, yet the position is not popular. People do not have to be largely endowed, nor have much training, nor much education, nor any prestige, for this job. People of one talent can fill the place admirably if they will. Yet the term servant is further suggestive, for the Master said: "He that is greatest among you shall be your servant." And again he says that servants graduate into friends. See John 15 : 15, "Henceforth I call you not servants, but friends." Read also the reason for the promotion, based on confidential trust in those who have proved themselves as servants, and who thereby come into full knowledge of the plans of the service.

Servants work with such utensils as are furnished, though frequently with complaint. Again compare the domestic service with the spiritual. We are like the servants in the parable, in relation to all the ages that have preceded us. All their goods have come into our hands. But when we have done our work with them there comes a time when their history of faith and loyalty shall come to judgment on our conduct with what they left for us. Also shall the ages that come after judge what we did with our inheritance and whether we increased it to bequeath to them.

Being God's Children and Being Christians

This man of the parable called his servants. They were all "his own servants." Their position as servants and their conduct with that with which they were entrusted are two entirely different things. There is much confusion in theology because of the idea that to be a child of God you must be a Christian. These are two very different things. A child is still a child whether his conduct is good or bad. But a Christian ceases to follow Christ when he does evil. In just as far as he does evil he is not a Christian, but he is still a child of God just the same. If he never begins to do rightly he does not become a Christian, but he is a child of God just the same because he was born that. So the servants were all the man's "own," though one of them didn't act properly later.

Before the law of a democracy "all men are created equal." Native sons, and now daughters also, are born into citizenship. But their conduct as citizens is entirely another matter.

Possessions in Trust

Every one of God's children is a trustee of God. He never has less than one talent. Note, however, the difference in amount entrusted in this light, that not all those that have many talents "make good" with them, and not all with few (or the one talent) fail. This is sometimes lost sight of. The test of the trust is faithulness, not an amount obtained. An illustration might be gained from the "quota" method that became so well known in war time. Loyalty in a community did not rest on equaling the amount that some other town of larger resources, and therefore larger quota, reached, but in raising your own quota, which was supposed to be based on the resources of your own community. One hundred per cent loyalty for communities, or for individuals, was not tested by how much they could do, but by whether they did all they could.

Righteous Commercialism

There is such a thing as honest business. It runs by the Golden Rule. The laborer is worthy of his hire. Talent of any kind, even of money, has a just and natural return, a normal profit. As the time in the parable is "long" before the reckoning, we can not take it that Jesus recommended a profit of one hundred per cent in a brief period. There is no vindication of the profiteer in this parable. One of the servants buried his talent "in the earth." This may have the spiritual significance of burying any talent in material things. Many a one-talent man does that spiritually, but many with more than one talent do the same thing. They become overwhelmed with material things until their spiritual talents are lost sight of and forgotten. If the custom of daily scriptures, study and prayer did nothing more than to provide a daily reminder of the spiritual talent with which we have been entrusted it would be entirely justified. To stretch your soul once a day is even more important than a few physical gymnastics or a morning shower. The one-talent man seems to have been free to do as he pleased with his talent. It was his job. There is no word to indicate that the others even knew what he was doing until the judgment showed him up. The spiritual job is largely an individual one. The private in the army is essential to there being an army. He doesn't have the responsibility of the officer, yet without his responsibility the officer would have none. When on sentry duty he doesn't have much company, but on his faithfulness may depend the safety of all. The tug boat (small power—one talent thing) is vital to the great ocean going vessel.

Judgment Sure

Though judgment seems sometimes delayed it nevertheless comes. No servant can perpetually avoid meeting his Lord. When that time arrives, and this does not necessarily mean death —it may be a test of spiritual manhood occurring in the marketplace, with much of life yet to come—those who have used their talents have something to "bring" and show. They who bury their talent, one or many, have only something to "say." What is the verdict? Reward of service is more and larger service. Penalty of the unfaithful is divorce from those who serve, not forever, but until the desire for service shall come in his own heart. Loyalty and disloyalty both come to light. The hard text "To him that hath," etc. Read it with the word "used" after the word "hath" and it becomes plain. This interpretation not only fits the whole lesson of the parable, but fits the facts of human life. Use and you not only retain but increase. Money or muscle, it is the same. Ab-use or no use maintains no capital either material or spiritual, and decrease and loss are inevitable. It is law as well as parable.

* * *

TO YOUR CHURCHES

Our crucial problem to-day is the church. On it hangs our destiny as a denomination. Our signal task, therefore, should be very plain. We sometimes mistake it. Our task is not to prove our theology, but to improve the instrument of transmission; not to modernize religious thought, but to modernize the church; not to give a new appreciation of the Bible, but to promote a new appreciation of the church. True, these are problems and are necessary to the life and power of the church. But we have been working them out far better than we have been working out the problem of the church. Just now, this is our crucial problem.

Ministers, we are responsible. We allow ourselves to be drawn here and there for speeches, lectures and leadership in relief, civic and reform movements, etc., *ad infinitum*. Splendid! It is a compliment and it is a good work. But, if we do these things at the sacrifice of the interests of our church, which is the first instrument we should use, then we are guilty of a great injustice.

Laymen, you are responsible. It is eminently desirable and necessary to have the church represented by you in the various charitable, fraternal and literary clubs of the city. But if the demand of these labors prevent you from doing your full part in the work of the church you are in this degree untrue to the institution.

I do not urge ministers and laymen to shirk these outside demands, for the church must function through the community. What is required is a fine sense of proportion. Whatever else we do we must adequately maintain and make effective our churches. To lose sight of this duty is to invite weakness and final defeat. Ministers and laymen—To Your Churches!—*Harry Westbrook Reed, in Empire State Universalist.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THROUGH DOUBT TO LIGHT

Doubt shrouds man's path in fog and mist,
Yet God's revealments still persist,
And he who follows day by day
The best he meets upon the way
Shall ever climb and ever learn
The truer good at every turn,
Until his feet are given wings
To hasten toward eternal things,
And reach at last, upon the height,
The glory of unclouded light.

Selected.

FIRST THING YOU SEE

ONE rainy summer morning David loitered into Aunt Margaret's kitchen, and, once inside the door, sniffed appreciatively.

"Baking bread!" he exclaimed, his expression changing from listlessness to one of extreme interest. "Almost done?"

Aunt Margaret glanced at an old clock on the little shelf above the sink and said, "Abby says it will be done in twenty minutes."

In Aunt Margaret's house every clock has its name. The grandfather-clock in the living-room is "Simon" because it is a Simon Willard clock, and the grandfather-clock in the east room is "Levi" because it belonged to Levi Morton's grandfather, and Abby, —who has to be set back half an hour night and morning to make her keep time with Simon and Levi— Abby is Abby because Aunt Margaret bought her at auction from an old lady whose first name was Abby, and Aunt Margaret always insisted, after she found what an erratic clock she had bought, that Abby clock and old lady Abby had a great many points in common.

"Twenty minutes?" said David, less hopefully, because nobody but a little boy knows how short twenty minutes can be sometimes, and how long, other times. "Could I have the end piece just as soon as it comes out of the oven, if I waited?"

"Do you usually have the end piece, if you are near enough to smell it?" asked Aunt Margaret, laughing.

"With butter and sugar and cinnamon?" asked David.

"With butter, sugar, and cinnamon, as usual," said Aunt Margaret. "I'll call you when it's done, I promise."

"Oh, I guess I'll wait here," said David. "What are you going to do the next twenty minutes? No, it's only eighteen minutes more," he added after a glance at Abby.

"Well, I don't know what I am going to do," said Aunt Margaret. "Just look around this kitchen, David, and you'll see so many things that must be done that you won't know where I'll begin any more than I do."

"Don't do any of them till the bread's done," advised David, soberly. "Just smell it while it's baking. You couldn't just sit down and I'd sit on the arm of your chair, and you tell me a story? Just till the bread's done?"

"Of all times for a story!" said Aunt Margaret, trying not to hear the coaxing note in David's voice, and then suddenly she sat down, and patting the arm of her chair, said whimsically, "And what shall it be about?"

"You're going to?" asked David, delightedly, scrambling down from the table where he had been sitting and perching on the chair arm.

"Why not?" asked Aunt Margaret. "You're always shutting your eyes to all sorts of things that other people see and think important, and seeing things of your own. Now you see I can shut my eyes to a whole kitchenful of tasks."

"I know," said David with immediate understanding. "I knew you would, only this time I thought maybe you wouldn't."

"Well, it happens I know what you mean, though no one else would," said Aunt Margaret, trying to look resigned. "Only if you don't hurry and tell me what the story is to be about, Abby will say the bread's done."

"About?" said David. "Why, it doesn't matter what it's about, as long as it's a story. Just have it about—about—why, about the first thing you see, Aunt Margaret."

Aunt Margaret gave one despairing look around the kitchen, then chuckled and said:—

"My story will have to be in several short chapters, and perhaps you'll not see how the chapters are connected, but they are. Once upon a time"—

"What's it about?" interrupted David, eagerly.

"Oho! That's for you to guess when I've finished. Now don't interrupt any oftener than you can help. Once upon a time there was a steamboat."

"Aunt Margaret, there isn't a steamboat in this kitchen!"

But Aunt Margaret went right on: "Once upon a time there was a steamboat churning the river water into white foam. On the riverbank were some people who got left behind, so a little boat with three strong boys in it put off and rowed back to get them. It was a funny-looking steamboat, top-heavy with two decks, and it must have been making a special trip, because it was flying four flags. It was blue."

"Blue!" exclaimed David.

"That's all of that chapter," said Aunt Margaret. "The next chapter is quite different. Once upon a time a peasant and his wife and child lived in an old town on the bank of a winding river. There was a tall church spire in the town. One day the peasant and his wife and child went to walk, and after they had left the town far behind, it began to rain so hard that they all three huddled under a big tree for shelter and three nice blue sheep huddled under the tree with them."

"Aunt Margaret, not blue sheep!" protested David.

"Blue sheep," insisted Aunt Margaret. "And from under the tree shelter they could look back down the winding river and see the blue church spire in their own little town and they wished they were safe home out of the wet. That's all of that chapter."

"Blue spire!" said David. "Everything can't really be blue. And what has that got to do with the steamboat?"

"I warned you in the beginning you might not see just how the chapters fitted together," said Aunt Margaret, "Now here's another chapter. Once upon a time an otter caught a fish, and trotted down to the river to wash it, and on his way he passed three nice blue rabbits playing together, and out of one eye he saw some leopards high upon a mountain, and out of the other eye he saw a nice fat seal riding on an iceberg."

"Aunt Margaret!"

"I assure you he did! And I forgot to say all those pleasant animals were blue—otter, rabbits, leopards, and seal."

"Well!" said David. "I don't see the least connection of anything to anything. Are there any more chapters?"

"What difference does the connection make?" asked Aunt Margaret. "I think I'm telling you a perfectly good story. I could tell you several more chapters, but, according to Abby, there is time for only one more."

"But it's nothing in this kitchen," said David, "so how can I guess?"

"Right in this kitchen," said Aunt Margaret. "I'm very much surprised that you can't see a few blue animals and a steamboat and a church spire here and there, if I can. Now listen to my last chapter. Once upon a time there was an old thatched cottage by a river, and in the doorway of the cottage stood an old woman. She was watching a milkmaid with a pail under her arm. I suppose the milkmaid had started out to milk a white cow."

"I'm glad it wasn't a blue cow," said David.

"No, it was a white cow, but the milkmaid was blue. Before the blue milkmaid reached the white cow, the river suddenly turned into a flood, and there were the poor milkmaid and the cow and three blue sheep, stranded on a little island, water all around them, and the old woman in the doorway of the thatched cottage helpess to aid them."

"Did they get back to shore?" demanded David.

"I think so," said Aunt Margaret, "but just at present a man is riding through the deep water on a blue donkey to rescue them. He is a nice man, with high boots on and a queer long coat, and he wears a hat that looks like a poached egg, and in his hand he carries a staff."

"I s'pose he's blue, too," said David.

"Oh, yes, of course he's blue," said Aunt Margaret. "And that's all the story, and in two minutes the bread will be done."

"What is it, Aunt Margaret," pleaded David, his eyes roving from one end of the familiar kitchen to the other.

"Can't you see any of those things?" Aunt Margaret laughed up at him, then turned her eyes to the wall above the kitchen table and stared fixedly.

"Oh!" said David. "They're up so high, I never noticed all the things on them before. How can you see them all from there? May I stand on the table, Aunt Margaret?"

"I didn't have to see from here," said Aunt Margaret. "I've had that row of old blue plates for many more years than you are old. Of course I know every plate on the shelf like an old friend."

David was tiptoeing up and down the table, carefully avoiding pans and dishes, and peering with great interest at one lovely blue plate after another.

"Are those the real truly stories about the pictures on the plates?" he asked.

"I don't know, I'm sure," said Aunt Margaret casually. "What difference does that make? You'll find all the things I told you about, anyway. Weren't the stories all right?" she asked anxiously.

"Of course it doesn't make any difference at all," said David, hastily, "and the stories were fine. Only I couldn't 'magine where you were seeing things," he chuckled.

"Very often I can't 'magine where you are seeing things," said Aunt Margaret, smiling at him and helping him down from the table. "Now let's peek at the bread."

"Um!" said David, as together they peeked into the oven.

"Perfect," sighed Aunt Margaret, with great content. "Now I'll heat a knife and you run and get the butter."

"And sugar and cinnamon," amended David.

"To be sure,—and sugar and cinnamon," said Aunt Margaret, as she deftly turned the browned loaves out of their pans.—*Rose Brooks, in the Christian Register.*

* * *

THE CRIME WAVE IN SHARPSBURG

Sneak but bold thieves have been doing various kinds of stealing around town already. They are being watched, and if not very careful will get before the winter is over what is justly due them.

Some unprincipled person or persons set a lot of large-headed tacks in George Snaveley's auto shed recently. Mr. Snaveley's driver, Joseph Hammond, by chance and accident both, tramped on one that penetrated his shoe, and thus saved them from having his tires punctured. Mr. Snaveley is at a loss to know who would be mean enough to do him an act of this kind.

Leo Poffenberger, son of Deck, had a good robe stolen from his car one night last week from his radiator. He was a bold thief as the lights were all shining bright on the streets. Not long since an auto was driven to Poddle Poffenberger's hen-house and an attempt was made to get chickens, and they were frightened away by members of the family.—*Quoted by F. P. A. in the New York Tribune from the Sharpsburg correspondence in Shephardstown (W. Va.) Register.*

* * *

The native of New York had brought his Ozark cousin to see the sights. Together they gazed to the cloudswept upper stories of the Woolworth Building, mounted the Statue of Liberty, and did the weird curb market. Finally, they stood at the corner of Fifth Avenue and Forty-second Street, waiting for a chance to dodge the long procession of automobiles and throngs of pedestrians.

The Ozarkian calmly watched the hustling thousands. Then he turned to his cousin.

"Picnic in town?" he inquired.—*American Legion Weekly.*

Young People's Christian Union

THE DIRECTOR'S DATES

Feb. 20, a. m., Hingham, Mass.
Feb. 27, a. m., Scranton, Penn.
March 2, Fort Plain, N. Y.
March 12, Valley Falls, R. I.
April 2-3, New England Get-Together, Lawrence, Mass.
April 9-10, Illinois State Rally, Chicago.

* *

ONE MORE RECRUIT

Eldorado, Ohio, has joined the ranks of the Y. P. C. U. On Wednesday evening, Feb. 2, a large company of younger and older people gathered in the church, and were bountifully served with a "Pot-Luck Supper" by the ladies of the Alliance. This was one more instance of the growing spirit of co-operation between the women of the church, organized for local and denominational service, and the young people similarly organized.

During the absence of the Rev. Thomas Murray on his first visit to his home in England since he left there at the age of seventeen, the Rev. F. W. Millar, pastor of the Woodlawn Church in Chicago during the boyhood days of the Director of Young People's Work, is acting pastor.

At Eldorado, the usual procedure was reversed, which was good medicine for the Director. The Union was organized and the officers elected before he was given a chance to speak. He has sometimes remarked that the present growth of the Union is spontaneous, that the ministers and young people are not only ready but eager for it, and this was an instance where, even though the Director was on the ground, the Union organized itself without his help.

May their tribe increase.

* *

THE HOMEWARD WAY

After Young People's Day, spent as already reported in western Illinois, the backward path was taken, following the southern route. In Peoria we have a church which had to enlarge its seating capacity in order that the congregations might be accommodated. The Peoria Union has suffered by the removal from the city of several of those who were leaders in the work last year, but the work goes steadily forward.

Ardent religionists of orthodox persuasion have sometimes lifted up their voice in protest against interference with if not destruction of faith and church activity by education. The Director has one instance to record. The Board of Education of the city of Cincinnati thoughtlessly chose the week in which his visit occurred as the time for the semi-annual examinations in the high schools and the university, with the result that only a few of the young people came to the church on the evening of Feb. 3. Those present, however, were very decided in their conviction that a Union could and should be organized, and arrangements were made for a later meeting to be called for the purpose.

Blanchester was one of last year's new Unions, and continues its good work. That it has the cordial support of the whole church was evident by the fact that nearly eighty people turned out to a Friday evening meeting, in spite of other attractions in the town.

* *

THE CAPITAL CITY

The passing of Dr. Powers was a severe blow to the Washington church. He had been there just long enough to get the work well under way, and the results would have soon been apparent. But Dr. Powers was building a church, not a personal following, and the work goes on. A good-sized congregation attended on Young People's Day, which was observed Feb. 6. Three members of the Union participated in the opening service. Five of the young people from Baltimore also attended the service, and in the evening, when a joint meeting of the two Unions was held, Dr. and Mrs. Clarke, with two more auto loads, came over. The fellowship which has grown up between these two societies, isolated as they are from other Unions, is proving to be a very helpful influence in their work, and it was decided to form a district organization and hold regular meetings from time to time. The Director had the pleasure of welcoming three new members into the Washington Union at the evening meeting.

* *

GET-TOGETHER MEETINGS

Another meeting of two Unions together occurred the following night in Philadelphia, the Union of the Church of the Restoration being hosts to the young people of the Church of the Messiah.

The Unions of the Metropolitan District in New York were the guests of the Union of All Souls Church, Brooklyn, on Tuesday evening, Feb. 8.

All such meetings are not only occasions of delightful fellowship while they last, but they lay the foundation for better understanding and co-operation in the future, and are one guarantee of a stronger Church, when these young people shall become the workers and leaders there, as they must in the course of a few years.

The most ambitious meeting of this sort is the one planned for the Saturday and Sunday after Easter, at Lawrence, Mass., when young people from the Unions all over New England will get together for acquaintance, fellowship, information and inspiration.

The foundations for the future are being wisely and strongly laid.

Stanley Manning.

For the Quiet Hour

If a river should be turned into some dark cave where unclean beasts have herded and littered for years, the bright waters would sweep out on their bosom all the filth and rottenness. So, when the love of Christ comes surging and flashing into a heart, it will bear out on its broad surface all conflicting and subordinate inclinations, with the passions and lusts that used to rule and befoul the spirit.

Alexander Maclaren.

Politeness is its own reward. It adorns the countenance with beauty, fills the heart with gladness and opens the pathway to ready employment and worldly preferment. Those who have learned the joy of being kind will hardly turn their backs upon this blessed way again. Politeness is only a certain phase of religion in action. There can be no true courtesy which does not spring out of genuine regard for others. The counterfeit is sure to betray itself after awhile. A man might travel around the world and visit all sorts of strange people, being sure that the universal language in manners would be the practise of the Golden Rule. With this blessed law written in the heart, every other defect would be forgiven.

Christian Century.

If a man will follow the God of Jesus Christ and seriously make his life assume the attitude to the world which Jesus assumed himself, he will share in the splendid faith that, however hard his lot, the great process in which we are involved will not end in vanity and the ashes of moral defeat.

Shailer Mathews.

The real life is not outside ourselves, but within. The real possessions are not what the hands may grasp, but what the heart may hold.

The Rose Bush.

It is precisely by love and its dependent affections that we are brought into conscious and active relation with the whole world of personalities outside our own, so as to make therewith in some sort one many-membered spiritual organism. It is love which at once saves and yet overcomes that separateness and individual distinction which is of the very essence of personality, and thereby welds the several grains of corn into one living bread.

George Tyrell.

Always Cosmos, never a sign of Chaos, never an atom fallen out of the All-ruling Hands; no chance anywhere, not even in the seeming riot of the storm! No "miracle" anywhere, no breaking of the law; but all a miracle more real by being law. Oneness everywhere—the laws that round the planets rounding the dewdrop, gravitation in the snowflake's flutter and in the rush of suns. And nothing little, nothing trifling—for all is full of God.

W. C. Gannett.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

REPORT OF CENTRAL COMMITTEE

At Federation Meeting, New York

In May, 1900, the Central Committee on the United Study of Foreign Missions was formed at the suggestion of Miss Abby B. Child, who had been chairman of the World Committee which arranged for the women's meetings of the Ecumenical Conference held in New York in May, 1900. This committee had served up to this time in interdenominational affairs in which women were concerned.

The matter of united study was discussed in one of the sectional meetings for women held in the Calvary Baptist Church, New York City, and at the close of the Ecumenical Conference a committee was formed consisting of representatives from five denominations to carry out the plan.

The committee was handsomely financed, each of the five Boards contributing $10, the only contribution ever asked or received by the committee, which from that hour began a self-supporting existence, depending on a small percentage from sales of books for its expenses. Its objective was to furnish desirable study books at low cost to Women's Foreign Missionary Societies.

The work began with a folder presenting a series of programs on missions in the 19th century—issued in the autumn of 1900. Since that time the committee has published each year, for twenty-one consecutive years, a text book, and for ten years past has also issued a Junior book each year. The first seven books took Latin titles following "Via Christi," by Louise Manning Hodgkins.

There have been in this library, of twenty-one books by these valued authors, nine volumes treating of countries, with one of travel, one on comparative religions, one on business methods, two of a historical nature, three along social lines, if we include Mrs. Platt's book, "The Child in the Midst," one on medical work, one on world missions and world peace, appropriate to the period of the war, and now we have, at the close of the second decade and the beginning of the third, two great fundamental books, "The Bible and Missions," and "The Kingdom and the Nations," after which we shall turn again to the study of countries, beginning with "India," by Dr. Fleming.

At the end of the twenty-first year we find that we have issued approximately two million study books, which have been bought and studied by prayerful groups of women. These have not been distinctly feminine books, though they have recognized the needs and work of women in the world. Fifteen were written by women, six by men.

The committee was enlarged by the addition of two to the original five Boards, making a representation of seven great denominational divisions in this country.

Since the Federation has been formed the Central Committee has served as a publication and literature committee for the Federation, while it retained its original task as a publisher of mission books.

In addition to the text books, supplementary and illustrative material has been provided for both Senior and Junior grades. A hymnal has been published which has had large sale.

Through dark days and bright the committee has been bound together, in this little group in voluntary service, with more than ordinary ties of love and friendship, working in joy and harmony and with a minimum of difficulty—the best committee ever. It has been possible by keeping to a small working committee near at hand to do the work required without delay and without heavy expense and apparently, judging from the very large sales of books, with satisfaction to the Women's Boards, Publication Societies and General Boards of Missions, who form its splendid business constituency.

As we look back on the countless groups of women and girls who have increased their knowledge through our missionary library and on many thousands of children who have eagerly studied the fascinating Junior books, some of which have been translated for children in Arabia and Korea, we have rejoiced that it has been possible to do an honest piece of necessary work for the Master and for the furtherance of His Kingdom. We have closed our second decade with "The Bible and Missions" as a climax and in it have come back to his message and authority, and now, as we step forward into the third decade, we shall study, this coming year, his plan for making the kingdoms of this changing world the Kingdom of our Lord and His Christ.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

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* IT'S TIME. Have you appointed *
* your committee for the Easter *
* program? Have you taken your *
* offering for the Suffolk Normal *
* Training School? Have you voted *
* to send representatives to the summer schools and institutes? *
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EASTER PROGRAMS—SENT NOW

Copies of the Barney and the Attwood programs for Easter, both easily adapted for this year's purposes, may be had for the asking. Do not delay; but write at once to the General Sunday School Association. There is no need to buy the cheap trash offered in some quarters. Follow the suggestions of these gifted writers and arrange for yourselves services that will be both delightful and dignified.

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BIBLE SEARCH

May I tell you of the Bible Search contests which we have in our Sunday school? Dr. Adams has drilled the children so that they have become quite proficient in naming the books of the Bible, and now Mr. Belden, our superintendent, is trying to familiarize the pupils with the Bible itself. References are selected, ten or twelve (Matt. 5 : 7, Psa. 119 : 1, for instance), and assigned to the Juniors or to the entire school. Judges are appointed from the teachers, and to them is given the task of finding whose hand is the first raised to indicate that the text is found. The school is divided into two sections, and the results of the contest are placed upon the blackboard. Of course the passages more easily found are assigned to the younger pupils, but it is interesting to note how these youngsters frequently outstrip the older Bible students in the swiftness with which they find the texts, fairly standing on tip-toe and waving their Bibles to prove that they are *first*.

The spirit of rivalry is pleasant and helpful. This is passed on to you with the thought that some other school may like to try it.

Belle C. Davis.

Hartford, Conn.

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PREPARE FOR EASTER

We will help you. We do not intend to issue a new program this year, as the one published in 1920 was so arranged that, with slight variations, it could be used repeatedly. We have a good supply of copies on hand and will be glad to furnish sufficient for any committees that apply.

Moreover, we have in stock copies of the service planned several years ago by Mrs. Barney, excellent and just as good as when it was new.

We shall send these programs only to such schools as request them. You had better let us help you.

* *

SERVICES OF DEDICATION

Through the courtesy of Rev. Harry Adams Hersey, we are able to offer free of charge samples of two very beautiful services of dedication, one for use with a baptismal font and one for use with the Christian and American flags. They were arranged for the Sunday school of St. John's Universalist Church, Muncie, but with slight local alterations would be appropriate anywhere.

Among Our Churches

Massachusetts Letter

The Interstate Ministers' Meeting was more than we expected, and we expected much. Four states had representatives present; the four states provided speakers, and every speech was excellent. The Crusade received an impetus from this meeting. * * **The Laymen,** not to be outdone by the ministers, made their State Rally on Feb. 4 a red letter affair. Nearly three hundred of the men, representing forty parishes, met to talk business and do business. They succeeded in both instances. President Cousens of Tufts College, President Sykes of St. Lawrence University, President Hunt and Secretary Carr of the Universalist Comrades, were notable in the first part, and all the men joined in making history in the second part. The State Chapter of the Comrades was organized by the election of the following officers: President, Carl A. Hempel, North Attleboro; vice-president, Robert W. Hill, Esq., Salem; secretary, Alvar W. Polk, 359 Boylston Street, Boston; treasurer, J. Theodore Whitney, Wakefield; members-at-large, William R. Thomson, Boston, Prof. A. W. Peirce, Franklin, Dr. M. M. Brown, North Adams. The Men's Committee of the State Convention—Messrs. Harold W. Sweet, A. Ingham Bicknell, and Samuel T. Cushing—directed the arrangements with Mr. Sweet presiding for the evening. There was glory enough for all. * * **Laymen's Sunday** is shaping up large throughout the state. The men are enthusiastic over the privilege of preaching to the ministers, and the ministers welcome the opportunity to be listeners. * * **The Comrades** now number nearly five hundred members in the state. A local chapter in every church is not too much to expect. This can be done at once in all those churches which have Men's Clubs by each one of these clubs making the necessary application for a charter. * * **The Murray Lectureship** is claiming the services of two of our men during the present month. Rev. L. W. Coons, D. D., is in Alabama, and Rev. U. S. Milburn in North Carolina. The local churches generously permitted these men to serve the larger church interests. * * **The Y. P. C. U.** is commanding the notice and respect which it deserves in the state. Young People's Day was observed in more of the churches than usual by significant services directed by the young people. It is interesting to note in how many instances the Y. P. C. U. originates and other organizations follow. Truly its members are Young Pioneers in Christian Usefulness. * * **The Annual Meeting Season** is on, and as the reports come in it is encouraging to note the general tide of prosperity. The gradual recovery from the stagnation of war days is apparent. North Attleboro not only has a satisfactory financial credit but it had a notable accession to its membership at its recent annual meeting. Swampscott does the right thing following its successful financial canvass, and makes a substantial increase in Dr. Vannevar's salary. Framingham is carrying forward a constructive program in all departments of the church. Minister and people are rejoicing in the progress. An installation service is planned for the near future. West Somerville closed its year with a substantial balance on the right side of the ledger and increased the salary of its minister. Medford Hillside must necessarily be alert with the many activities which are being conducted by these energetic people. "The Periscope," a weekly bulletin, is being issued by the minister. Mid-week services have been instituted and a Men's Club organized recently. Worcester First added to its long list of "big days" when on Sunday, Jan. 9, it had "all day at church." The morning service was in "the hands of those who sit in the pews," while the afternoon service was addressed by Dr. Lowe. This service was attended by representatives of the churches of the district. Arlington is undertaking a really worth while campaign. It is setting itself about the privilege of making its house ready for the reception of honored guests to acquire the kind of a church to the membership of which it desires to invite its friends. The special Lenten sermons by the minister are an incentive to this end. Quincy is "full steam ahead" in all departments. Rev. John B. Reardon is getting settled as pastor and all the signs are those of progress. Winter Hill is now without a settled minister, Rev. Hendrik Vossema having succeeded Rev. E. M. Barney at Medford First. * * **The California Universalist,** edited by the Universalist pastors of California, with Frank Lincoln Masseck as managing editor, is a welcome visitor to our desk, containing as it does messages from our friends the ministers of the California churches. * * **The Denominational Philanthropies** of the state are receiving deserved attention. These worthy objects are the Doolittle Universalist Home for Aged Persons, Inc., and the Bethany Union for Young Women. These institutions are worthy the attention and financial support of our Church. Mr. Frank A. Dewick, 100 Milk Street, Boston, solicits an interview with you regarding the needs of the latter. * * **The State Quotas** have been assessed and payment is now due from the parishes of the state. The standard for payment is high and we anticipate the continued co-operation from the parishes, and hope to record a larger percentage of payments than ever before. * * **The State Convention** will hold its 1921 session in Melrose on May 18-19, commencing at 7 p. m. on the first day. Begin to plan now for the big meeting of year. * * **"A Nut Sunday:** To lie abed until 10, read the Sunday paper till 1, overeat till 3, and lop around till night—keeping one's soul chloroformed throughout the one day of the week especially designed for its enjoyment—is what I call a Nut Sunday." (Selected.)

George E. Leighton.

New York City Letter

Divine Paternity.—Dr. Newton spent Sunday, Feb. 13, in Chicago. In the morning he preached at Chicago University, in the afternoon at Evanston, and in the evening delivered an address before the Chicago Evening Club. On Monday morning it was the privilege of the Chicago ministers to greet and hear Dr. Newton. At the afternoon service, Feb. 20, the Empire State Chapter of Sons of the American Revolution will be present. Dr. Newton's theme "The Christian Citizen." * * **Prescott Memorial.**—The winter months have witnessed continued success on the East Side. Sunday school of over 200 members, sewing school of 150 persons each week, large Men's Club (five new members in January), Mothers' Club, Young Men's Club and Prescott Girls' Club, Boy Scouts, Girl Scouts, classes of every helpful kind. The Prescott Memorial is a life-making institution, a blessed inspiration of and to the church. Mr. Sparre reveals one secret of success: "We are busy all the time." * * **Washington Heights.**—The friends on the Heights are cheered by the sale of their property for twice the amount paid for it a few years ago. The plan is to move into a better building in a more promising locality, and build, through the constructive genius of the pastor, Rev. C. J. Harris, with the co-operation of the people, an Everyday Church. The rent war has driven many good families out of the city, and the Heights society has suffered. With the addition to its capital by the sale of real estate, and the continued generous co-operation of the church, it is expected that the new church may prove an honor to the denomination. Mr. Harris has just organized a Washington Heights Commun-

ity Camp—a summer camp in the mountains for middle class boys. * * **Mt. Vernon.**—The new missionary society, with Mrs. W. M. Powers president, is at work. Chancellor Marvin Dana, LL.D. recently lectured in the church on "The World's Wit and Humor." Moving pictures have been introduced by Mr. Harris on Sunday evenings, and are proving attractive. The church is trying to serve the community with helpful lectures and entertainments. * * **Chapin Home.**—On Feb. 13 the Rev. Wilfred H. Sobey preached, and on Feb. 27 Dr. Magill will officiate at the chapel service. * * **Good Tidings.**—The titles of Dr. Vail's Sunday evening lectures for February are "Bermuda," "The New South," "The Grand Canyon," and "The Earth's Natural Wealth." The women of the church will give their annual minstrel entertainment, Feb. 16 and 17. Sunday, Feb. 6, the Y. P. C. U. observed Japan Sunday with an address by Dr. Potterton, and a goodly offering for the salary of the Y. P. C. U. pastor in Japan, the Rev. Sempo Ito of Shizuoka. The Metropolitan Alliance was largely attended, Feb. 11. Miss Reba Talbot Swain spoke upon "The Relation of Law and Justice." * * **All Souls.**—A reception to Rev. Stanley Manning, Tuesday, Feb. 8, was attended by the young people of the Metropolitan District. During Lent Dr. Bartlett will speak in Holy Trinity, the Tompkins Avenue Congregational Church, Wells Memorial Presbyterian, and the Kenilworth Baptist Church. At the Laymen's Service the speakers were Messrs. Frank J. Arnold, Fortescue C. Metcalfe and Herbert F. Gunnison, upon the subject "The Message of the Church,"—to the Individual, to the Family, to the State. At the annual dinner of the Men's Club, Dr. Copeland, Health Commissioner of New York City, and Congressman Warren I. Lee were among the speakers. Dr. Bartlett's Lenten sermons will be upon "Pivotal Points in Christ's Career." On Sunday evening, Feb. 6, Rev. Stephen L. Testa spoke upon "Americanization Work among the Italians." Feb. 13 and 27, Dr. Bartlett's new lectures on "The Great North Woods and Beyond," and "Big and Little Rivers." On Feb. 20 the Tuskegee Singers will give a program of Negro Spirituels. * * **Our Father.**—At the Metropolitan Alliance meeting, Jan. 14, Mrs. Waterman gave an entertaining and illuminating address upon "Improving Moving Pictures." It was a great pleasure for a host of friends to greet Dr. and Mrs. Hall at this meeting. The quota assigned New York State for the Japan Mission is $2500. Of this amount the Church of Our Father has already raised one-tenth. Here is the title of a little book of great value to the supporters of the church who emphasize the universal elements of Christianity—"Marks of a World Christian," by Daniel Johnson Fleming. Order it of the Publishing House.

Thomas Edward Potterton.

Southwest Letter

The Crusade goes forward. Since the last report a new church has been organized. The *Leader* subscription grows. The writer has taken thirty-nine subscriptions since Sept. 1, twenty-two of which were in Missouri. Kansas plans to make the coming Convention the best yet. * * **Wichita, Kan.**—The Convention owns property in this flourishing city of 65,000, which brings an annual income of $600. It is hoped the parish may soon have a pastor. * * **Seneca.**—The extensive street paving placed a heavy cost on the church, but the Ladies' Society undertook many activities to meet the added burden, while the State Convention lent all possible aid. * * **Hutchinson.**—Instead of losing Judge Seward Baker, he has been transformed into a layman who serves the church with the same devotion that characterized his pastorate of over six years. The church indebtedness has been cleared. Rev. George A. Miller, of Santa Paula, Calif, has been installed as the new pastor, so that there has not been a break in religious services because of the change of pastorates. * * **Junction City.**—This church has sent in twenty-one new subscribers to the *Leader*. The pastor, Mr. Line, has been appointed by the Chamber of Commerce chairman of the Central European Relief Committee for Geary County. The quota assigned to the county was $700, and already over $1500 has been collected. The young people had charge of the service on Young People's Sunday, Jan. 30. * * **Archie, Mo.**—The pastor, Rev. Benjamin B. Tout, has been elected by a large majority state senator. Miss Maude Garland, clerk of the church, has an appointment in the State Senate. The *Leader* goes into all but one home of this loyal little church. * * **Livonia.**—A two weeks series of meetings was held in January. The superintendent of schools, Prof. A. C. Elliff, and the Congregational minister both gave addresses. Dr. Ida M. Nulton, the church clerk, is the mainstay of this organization. * * **Elmer.**—This church is well organized for the crusade. A helpful series of meetings was conducted from Dec. 26 to Jan. 9. Five members were received, two of them coming from the Atlanta church.

James Houghton.

Connecticut Letter

We are once more in the Lenten season and no doubt the pastors in our churches are making use of the exceptional opportunity afforded by the season for emphasizing the claims of religion. This Easter must record a very large number of accessions to our church membership rolls. Those who are eligible for membership should be approached and be given the opportunity to avow publicly their discipleship. It is earnestly to be desired that the Connecticut churches do their full share in this campaign for members. * * Other sections are manifestly alive to the urgency of the need for zealous and devoted work on the part of laymen as well as ministers, to achieve the great objective in our Crusade. A recent visit to the Baltimore church by the writer found a willing people following the leadership of pastor and church officials. They are at work in that great city, as they are all over the land where our churches are to be found. * * By the time this appears in print Laymen's Sunday will be a matter of history. Surely it is a good thing for us as a Church to do things together. There is a feeling of reinforcement and of power that comes to the faithful few or many in the individual parish when it is known that at the same time and in the same way other churches and perhaps all of the churches of our order are devoting their energies to the same specific end. The laymen should share to a greater extent in the cares and duties of our church life. May I not appeal to the men in our parishes to take an interest not only in their local church affairs but also in the affairs of the Convention? Our Connecticut Convention will meet the second Wednesday in May in Bridgeport. More men than usual should be in attendance. Begin now to talk up the Convention. * * Speaking of conventions reminds me that before the State Convention the State Y. P. C. U. Convention will be held in Norwich early in April. There need to be representatives from every parish in the state to make this gathering of our young people the success it should be. * * Religious education is a matter of vital importance. The training of teachers who will take charge of our classes and give worth while instruction is a problem that can not be ignored. The Executive Board of the State Convention recently voted to give to three representatives from each of our Sunday schools the privilege of attending for one week the sessions of some summer Sunday School Institute, either denominational or interdenominational, at the expense of the Convention, providing the expense per person does not exceed $30 for the week. This is no new thing in our state, as for several years this has been done. At first one representative was granted this opportunity from each parish, then later two were given the privilege. Results are already in evidence

that this is a helpful policy. * * Sincere congratulations are herewith extended to Dr. and Mrs. J. C. Adams on the arrival of another grandson, David Reynolds, in New Haven, to gladden the home of Mr. and Mrs. Frank Reynolds. David is the fourth grandchild. * * Mr. Frank W. Rogers of New Haven, former State Y. P. C. U. president, was the speaker at the evening meeting of the Danbury Y. P. C. U. on Y. P. C. U. Sunday. * * Again this winter a group of eight churches in Meriden are holding union Sunday evening services in the Town Hall auditorium. The combined choirs give the musical part of the program. Representative speakers from each denomination in turn deliver the sermons. Capacity congregations are the rule. For several years this plan has been followed in Meriden. * * To mark fittingly the fiftieth anniversary of the dedication of the present church edifice the Stamford church people are planning to put the church and parsonage buildings in best possible condition.

Theodore A. Fischer.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1921

Before reported	193
Brockton, Mass.	2
Wakefield, Mass.	4
Elmer, Mo.	5
Brattleboro, Vt.	23
Bath, Me.	3
Chapman, Ala.	1
Brewton, Ala.	1
Mitchellville, Ia.	4
Bethel, Maine	5
Gloversville, N. Y.	7
Herkimer, N. Y.	2
Urbana, Ill.	7
Total	257

CHRISTENINGS

Before reported, 35. North Hatley, P. Q., 5. Total, 40.

PERSONAL

The Rev. George A. Miller's new address is 327 Sherman East, Hutchinson, Kan.

Connecticut

Hartford.—The resignation of Mr. Herbert E. Belden as superintendent of the Sunday school has been accepted only from necessity and with deepest regret. His nine years of faithful service to the school can not be overestimated. He also has been a power in the Hartford County Sunday School Association, where he will likewise be greatly missed. On Feb. 6, the school presented him with an easy chair. In his presentation speech, Dr. Adams referred to the gift as "an endowed chair." Although resigning from office, Mr. Belden will not lose his active interest in the welfare of the school.

Illinois

Urbana.—The Urbana church has added seven new members since Jan. 1, and there are many more in view. The Sunday school has increased its enrollment since opening in the fall over 25 per cent. The annual fair netted the ladies of the church about $400. The pastor has the earnest cooperation of a loyal and consecrated group of people who have a vision of a church of greater service. We are to observe Layman's Sunday Feb. 13, and Young People's week Feb. 20-27. Our Sunday evening lectures are successful as an advertising feature.

Iowa

Waterloo.—we are rejoicing over the fact that we are to have regular services in Hotel Russel-Lamson and a resident pastor the coming year.

Mitchellville.—On Young People's Sunday there were three accessions to the church, and one on the following Sunday. On Feb. 6, the men had charge of the morning service, and on Feb. 13 assisted with the evening service. On the evening of Feb. 6, there was a joint service with the congregation of the Christian church at our church, and on the twentieth we plan to visit them.

Kansas

Hutchinson.—On Jan. 31 Rev. George Miller was duly installed minister, Rev. James Houghton of Junction City preached the installation sermon. Rev. Fred Line, pastor of the Junction City church, gave the welcome to the state association of Universalist churches and the charge to the congregation. The minister of the Presbyterian church, Rev. James E. Wilson, extended welcome, and Judge Seward Baker, who presided over the meeting, gave greetings from the parish.

Maine

Auburn.—Special services will be held in the church each Tuesday evening during Lent, with the Rev. Dr. Francis Gray of Bath as preacher.

Bethel.—On Feb. 9, five members from the Y. P. C. U. were received into the church. It is expected that more will join at Easter.

Old Town.—Young People's Sunday was observed Jan. 30. The Sunday school had the music in charge, and the devotional service and addresses were conducted by the Y. P. C. U., the members of which range in age from twelve to eighteen. The regular service of worship was used, a little girl of twelve leading the congregation in the Lord's Prayer. The subject "Crusaders" was handled by three of the young people, the first speaker telling of the early crusaders, the second, of the Universalist Crusade of last summer, and the president telling of our objective for 1921. The closing address was given by Miss Angela Fossett, who attended Murray Grove, a student of the University of Maine, and a state officer of the Y. P. C. U. Many a minister could have found points in her direct and winning presentation of the reasons for joining the Universalist church. The day was one of inspiration and was most successful in every respect.

Massachusetts

Lynn.—Whenever there is a fifth Sunday in the month, the Sunday school session is given over to the Efficiency Committee of the Sunday school, and is by them devoted to some special service as Missions, Temperance, etc. Jan. 30 being a fifth Sunday, a mission play, "America's Welcome," was presented during the lesson period under the supervision of Miss Eugenie Goss, teacher of Biblical geography. The various races were impersonated by members of the school and the play dramatized the part religion should play in making true Americans out of the boys and girls of foreign birth.

North Adams.—We note in the Feb. 5 number of the *Leader* that our good friends in Springfield think they are the only Y. P. C. U.'ers in Western Massachusetts. We of North Adams admit that we aren't a very large Union, and we don't make a great deal of noise in the public print, but we can surely make enough here at home, as those who attended the social given Jan. 23 when we invited the "Merry Workers" and "Lve Wire Club" of the Adams Universalist Church up to see us, can testify. We hope some day to prove to our friends the other side of the Connecticut that we are still in Massachusetts.

Amesbury.—This is becoming a young people's church. The entire morning service on Young People's Sunday was conducted by members of the Y. P. C. U. The order for the Sundays of each month is as follows: Speaker's Night, Music Night, Hero Night, Educational Night, and, when there is a fifth Sunday in the month, Missionary Night. Our purpose is to train our young people for efficient, intelligent, Christian living. The Ladies' Circle has recently received a $700 bequest from the estate of the late Judge William Smeath.

West Somerville, Third.—On Feb. 8, Rev. Isaac Smith gave an interesting and instructive illustrated lecture on "The Land of Shakespeare." He is especially qualified to lecture upon this subject, for he was born and spent his youth in Shakespeare's country, knowing every nook and corner of Stratford-on-Avon. The church quartet furnished the music for the evening, and the proceeds from the entertainment are to go to the improvement of the church music. Laymen's Sunday was observed Feb. 13, when Carlton Hicks, superintendent of the Sunday school, spoke on "The Laymen and the Church," and J. H. Weinheimer, who has lectured extensively for the Red Cross, spoke on "The Untapped Reservoirs of Man Power." Basket ball teams from the different churches all over the city have been or-

ganized, and have a fine schedule for games. Our team stands third in the league at the present rating. A fine spirit exists, and, partly as a result from this interest, a class of seventeen young men has been organized in the Sunday school.

Somerville, Winter Hill.—Rev. Hendrik Vossema delivered his farewell Jan. 30. In behalf of the Y. P. C. U., Mr. Raymond Silva, president, presented Mr. Vossema with a silver loving cup beautifully inscribed, as an expression of love and loyalty from the members of the Senior and Junior Unions. Mrs. Vossema was presented with flowers.

Medford, First.—Rev. and Mrs. Hendrik Vossema began their work here the first Sunday in February. In the morning a large congregation greeted Mr. Vossema at his first service. In the afternoon, assisted by a fine group of young ladies, organized a Junior Y. P. C. U. with twenty-seven charter members. During the ten years Rev. Mr. and Mrs. Barney have been here they have done a very fine work. The outlook for further growth is hopeful.

Beverly.—On Feb. 3 the Woman's Club gave a benefit supper for the needy children of Beverly. The president of the club, Miss Nellie Fegan, presided, and the mayor, Frank D. Tuttle, presented the speakers, T. A. Lothrop, general secretary of the Massachusetts Society for the Prevention of Cruelty to Children, and Miss Edna Blood, local agent for the same organization. The sum of $112 was realized for the children.

Michigan

Liberty.—This fine old rural parish is working along in its usual fashion under the leadership of Revs. L. P. and Martha Jones. Conditions through the winter handicap them somewhat, but a band of faithful workers are surmounting all difficulties. The recent death of Mrs. Florence Marsh Birdsell removes one who was not only loyal for years to the local church but was also deeply interested in the state Women's Missionary Society. Her memory will remain a thing of beauty and of inspiration.

Horton.—The women of this parish held a bazar just before Christmas and realized a neat sum for the treasury. There are loyal faithful hearts here at work in the Sunday school and all other forms of parish activity.

Concord.—Five new members were received into membership last December and two infants were baptized. Congregations are large and the organizations are going ahead with pep.

New York

Potsdam.—Young People's Day was observed Feb. 6, when the Y. P. C. U. had entire charge of the morning service under the guidance of our state president, Miss Helene Ulrich of Canton Theological School. Carson Osborne, William Russell, Philip Petrie, William Rich, Dorothy Rogers and Beatrice Jenks were among the speakers, assisted by Miss Sweet of the Canton School. At 6 p. m., lunch was served, followed by a service of song, led by Miss Hilda Day of Watertown, who is attending the Normal School. Sunday services are held each week, with Miss Ulrich and Mr. Norman D. Fletcher of Canton as alternate speakers. Both are creating good interest in the church.

Ontario

Olinda.—Y. P. C. U. week closed Sunday with an all day meeting in the parish house, dinner and supper being served for the members in the dining-room. Friday evening Rev. C. E. Patterson of Detroit gave an address, "Obligation—Owe No Man Anything." On Sunday morning the pastor preached a young people's sermon on "By What Authority?" At the afternoon meeting, fourteen new members were received into the Y. P. C. U., an addition that makes probable the doubling of membership before the Chicago Convention. Sunday evening the entire charge of the service was in the hands of the Y. P. C. U., Mr. Harold Fox presiding. Miss Myrtle Longland, Miss Florence Upcott, Mrs. Viva Bruner, and Miss Edna Bruner were the speakers. Plans were made for increased activity, and work on the dramatic contest between two rival groups will begin at once. One will give "The Elopment of Helen" and the other "If I Only Had a Million.

Pennsylvania

Philadelphia, Festoration.—Rev. Clinton Scott concluded his first year as pastor, Feb. 1. The annual parish meeting was held Tuesday evening, Feb. 8, following a very enjoyable supper. The treasurer gave an excellent report of financial conditions. All organizations are working hard for the Murray Crusade. The Mission Circle and Sunday school have already "gone over the top." Two new organizations have been added during the year: the Universalist Comrades and Junior Y. P. C. U. The Women's Mission Circle has placed a copy of each of the following publications in the library of the University of Pennsylvania: The *Universalist Leader*, "From Good Luck to Gloucester," "The Life of John Murray," and the *Ambassador*, by Joseph Fort Newton.

Vermont

St. Albans.—The annual meeting of this parish was held Jan. 11, a large number attending. After an excellent supper served by the ladies of the "Lend-a-Hand," the business meeting was held. All reports were most encouraging, that of the treasurer showing all bills met, with a balance of over $400 in the treasury. The pastor's salary was also increased. In an every member canvass the canvassers more than went over the top. The Gauge Club, an organization of Master Masons in the Central Vermont Railroad service, attended church in a body, Jan. 23. The pastor preached on "Masonic Idealism." On Young People's Sunday, practically all the young people attended church. Plans are now being made for Laymen's Sunday. The "Lend-a-Hand" organization consisting of ladies of the church is doing splendid work. Under the leadership of the new superintendent, Mrs. A. L. Barkyoumb, the Sunday school is progressing. A Junior Union with fourteen members has been organized.

Derby Line.—Young People's Day was observed in most effective manner. The Clara Barton Guild girls composed the choir and four young men did the pulpit work. We have no Y. P. C. U., but feel that Sunday made a good start toward one. It was educational as well as inspirational for all present. Two young men will unite with the church at Easter. Laymen's Sunday will be observed, we hope, with equal earnestness. This church ministers to fully as many of other communions as to those who are strictly denominational, hence a certain limitation of power to form an organization of "Universalist Comrades." We have a Community Association of over fifty men, some of whom are Roman Catholics. This organization recently gave a supper to the Boy Scouts. The church is prospering in every department this winter.

* *

CHAT FROM CHATTANOOGA

Don't pity missionaries! Pray for them, pay for them, work for them and with them, send thought-waves filled with encouragement and confidence to them, but never pity them! Remember, no missionary either home or foreign ever took up the work because he was *obliged* to do it—he deliberately chose his field and his task. If he hadn't desired to be a missionary, he need not have undertaken the work. If he had not been under a divine compulsion, he would not have chosen that line of effort. He enjoys his labor, enthuses over his task, sees radiant visions of what future years may bring, and works for their realization. Sometimes our ministers and friends in localities where Universalism has been long established and is favorably known commiserate the man on the edge of things. They say, "George, or Harry, or Dwight," or somebody else, "is doing good work, but he's up against a tough proposition." Don't worry, dear friends, George and Harry and Dwight and the rest of us knew what we were up against when we undertook it! We may not have known the details perfectly, but the general situation was clearly in mind. The rest we had to learn by painful or pleasant experience, or both. The fact of the matter is that any real man or woman who is doing anything worth while in any department of life's activities is "up against a tough proposition." And when a real man or woman tackles that proposition and in course of time sees success, the kind of success that God likes, coming, then there is rejoicing among the angels, and among the missionaries, too. So, don't pity your missionaries. They are the happiest lot of ministers on the face of the earth, and wouldn't exchange their

jobs with anybody unless they thought some one else could do a better work in their position than they can accomplish. So, as the boy said to his sister at the movie—"Cut out the sob stuff!"

Having gotten this out of my system, I will now endeavor to tell what has been accomplished at Chattanooga by the Shinn Memorial.

We are now reaping after twelve years of patient sowing. To the nucleus of faithful ones who have remained true through thick and thin we are now adding new individuals and families, and winning our way into the minds of the people of the community. At the annual meeting of the church the treasurers of all departments were able to report a balance on hand. The only exception to this was the report of the treasurer of the church, whose report showed that instead of coming up to this meeting with a $400 deficit as was predicted early in the year, we were able to report all bills for current expenses paid, the minister's salary paid in full, and the only outstanding indebtedness a small loan and two repair bills just contracted. The sum of $1600 was pledged by forty-five individuals towards the expenses of 1921, and now, thanks to the late Mary Gilbert Knight, we are able to supplement that with the interest on a generous bequest. Fifteen new families affiliated with the church during the year, and ten persons united with the church. Congregations have increased in size, and the Sunday school shows improvement. The Y. P. C. U. is doing constructive work helping a needy family to live, and is also paying up pledges previously unredeemed.

Troop 26 B. S. A., composed of thirty boys, only two of whom are connected with the church, is the ranking troop in the city in efficiency and athletics, and is proud of its four Eagle scouts. Chattanooga has more Eagle scouts than any city of its size in the country.

A feeling of confidence prevails among our people; they feel that the worst difficulties, the things which have hindered progress for some time, are matters of the past, and that the future is bright with promise.

Plans for the next session of the Southern Universalist Young People's Institute are maturing, and the meeting, which is scheduled for the latter part of July, will show an increase in numbers and interest over any previous session. Another significant announcement follows: a young man plans to enter the School of Evangelism at an early date to fit himself specially for evangelistic work in the South.

"The Social Implications of Universalism" are bearing fruit in Chattanooga as a result of the visit and address of Arthur Nash, of Cincinnati. He needed another factory to continue his work and expand his business, and the Civitan Club of Chattanooga interested sufficient capital and brains to provide the necessary foundation for the business, and now Mr. Ralph Nash is here as active manager of the plant, and all Chattanooga is watching with interest and prayers the operation of the Golden Rule in industry.

The cheering reports contained in the *Leader* regarding the progress of the Murray Anniversary Crusade stimulate us to go and do likewise, and our men are preparing to line up on the 13th with all the laymen of our denomination for a forward step.

The Universalist Publishing House is to be congratulated upon the handsome and valuable book "From Good Luck to Gloucester," a copy of which has just reached us.

Finally, our friends in the North should bear in mind that the work in Chattanooga is similar to the work in any growing city. Chattanooga and its suburbs has a population of 108,000 people. We draw our congregations from the entire territory embraced in the district. Some of our people live in the country twelve miles from us; others on Mission Ridge; yet others on Signal Mountain. We are just getting started, and relying upon the faithful members here, the loyal support of the friends everywhere, and the possibilities inherent in the field, we may expect in the passage of the years a sizable, sensible, happy, growing, self-supporting church.

George A. Gay.

* *

VERMONT AND QUBEEC MID-WINTER MINISTERIAL CONFERENCE

The Mid-winter Conference of the Universalist Ministers of Vermont and Quebec was held at the Universalist church at Barre, Vt., Feb. 7 and 8.

Addresses were given by Rev. George F. Fortier, State Superintendent, Rev. Weston A. Cate, Rev. R. F. Johonnot, D. D., Rev. Frank A. Hazen, Mr. Homer C. Ladd and Mr. Russell L. Davison of Barre. These addresses were largely upon matters of state interest and were followed by spirited discussion.

The main purpose of the Conference was to meet Rev. John S. Lowe, D. D., the General Superintendent, and to discuss with him the Murray Anniversary Crusade. Dr. Lowe's conference with the ministers was inspiring. Probably the most inspiring meeting of the Conference was the public gathering on Monday evening, when Dr. Lowe, in one of the finest addresses he has ever given in Vermont, led his splendid audience to a great conception of the purpose of the present campaign.

At the Conference, resolutions were adopted (1) thanking the Barre parish for courtesies rendered, (2) declaring the Universalist ministry to be in favor of the proposed state censorship of moving picture films and the advertisements of the same, (3) declaring opposition to the plan of introducing opportunities for religious education into the public schools, (4) favoring the proposed bill forbidding commercialized sports on Sunday, (5) commending the plans of the State Superintendent for four institutes at which the national leaders of various departments of our work be urged to be present, and, (6) urging the Foreign Mission Board to make a budget of all proposed expenses and that payment of this be apportioned to all active parishes and that such apportionment be placed in the regular budget of all parishes.

The Conference instructed the Superintendent to provide means for the larger social and fraternal intercourse of the laymen of our separate parishes by means of district and state gatherings.

After pledging hearty co-operation with the General Superintendent in the carrying on of the Murray Anniversary Crusade, the Conference adjourned.

George F. Fortier.

* *

NEWS FROM ALABAMA

Rev. L. W. Coons of Haverhill, Mass., was with the Brewton church three days, Feb. 4, 5, 6, under the auspices of the Murray Lectureship. Most glady will our people hear him again. The three messages he brought were of first rank. Dr. Coons is visiting other Alabama churches on this tour—Ariton, Camp Hill and Chapman. * * The churches at Chapman and Brewton are doing splendid work. These churches received one member each during January. The Sunday school at Brewton raised $120 for the Armenian Relief and the Chapman Sunday school $60. In the general nation-wide drive for war-devastated Europe, our church raised $150. * * Last week the writer mailed a check for $27 to the *Leader* on subscriptions, nearly all of them new. * * Dr. Lowe is coming to Montgomery, Ala., to hold conference with the Alabama State Convention trustees March 15. * * Under the fine leadership of Rev. F. B. Bishop we are hopeful of large results.

H. T. Crumpton.

* *

Some Worth-while Books

Margot Asquith: An Autobiography. Illustrated with many portraits and sketches. 2 volumes, boxed, $7.50.

A literary vaudeville, wherein the characters appear one by one and the author does a "turn" for each, which must give him a turn as he listens, for Margot is unsparing in her revelations, whether it be King Edward VII, the Archbishop of Canterbury, or her own family. And yet she says, "I shrank then, as I do now, from exposing the secrets and sensations of life!" A further performance is promised, and meantime we say with Gladstone:

"By sea or by land, I swear you will far go,
Before you can hit on a double for Margot,"

and are thankful that she is not twins!

Fiddler's Luck. The Gay Adventures of a Musical Amateur. $1.90.

Adventures in war are plentiful, and prominent because of their sharp contrast with the grim background—and who so

keen on their scent as a musician-soldier? His first adventure on "the sacred but liquid soil of France" is to mislay a military band, who "could not muster two words of French—even the French horns were pure Irish"—and he with orders to entrain and rations to buy! Later he makes delightful discoveries of musicians and music, and finally, in Germany, he encounters Priscilla, whom he had mortally offended in her flapper days by saying that she "pounded" when accompanying his 'cello—and thereby set the torch to her ambition.

The Pilgrims of Plymouth. By Henry Cabot Lodge. Special Limited Edition, 500 copies for sale. $6.00.

In 1820, the two hundredth anniversary of the landing of the Pilgrims, Daniel Webster, then a young man with the "unaccomplished years" still a hope, "large and lucid round his brow," delivered what has always been known as the "Plymouth Oration." Now another century has passed, and Senator Lodge, the chosen orator of the Tercentenary, has given us an eloquent historic address worthy of the great occasion. This is to be preserved in dignified form, the value of which will grow as this century also passes, bringing another celebration and another orator to speak on this deathless theme.

Hospitable England in the Seventies. By Richard H. Dana. Illustrated. $5.00.

To read this breezy diary is like looking over a collection of stereoscopic views with a friend at our elbow telling us the interesting story as we go along. The diarist, son of the author of "Two Years before the Mast," landed in England in 1875, just after his graduation from Harvard, where he made a record as scholar and oarsman, and his first entry is "Rain! Arranged letters of introduction and soon became as familiar with the immediate vicinity as if I had been here for years." The letters were supplied by his father, by Longfellow, whose daughter he afterward married, and Lowell. He was much entertained by celebrated people in England and also in France, and the book is a delightfully intimate picture of England and the English in the mid-Victorian period.

The New Jerusalem. By Gilbert K. Chesterton. $3.00.

The Christian world was thrilled at reading of the entry of British troops into Jerusalem, General Allenby marching dismounted at their head. Mr. Chesterton ended his dream journey thither in a Red Cross ambulance; and suddenly there burst upon him, "between a post of the wagon and a wrack of rainy cloud, the city that is set upon a hill and can not be hid." While he was there a wonderful snowfall, such as many of the inhabitants had never seen, whitened the hills and fields; and as he went out the Jaffa Gate, he saw, broken and fallen in the snow, the ancient tree used by the Turks as a gibbet, which was to stand as long as the Turkish Empire. He tells us the legends of the many gates, describes his wanderings about the stony streets, and the people, the veiled Moslem women, the black-robed, bearded Greek priests, and the strangely attired Jewish rabbis—and discourses upon the future of Jerusalem, a problem that the world finds difficult. Personally, Mr. Chesterton believes in Zionism; but no man knows what is to come to this city where the greatest chapters of the world's history were made.

Sailing South. By Philip S. Marden. Illustrated. $3.50.

The "programme," as a small relative called the table of contents, shows us that we are bound for Cuba and Panama, Porto Rico and Jamaica, and we who have enjoyed accompanying Mr. Marden on previous travels in Spain, Egypt and Greece will gladly avail ourselves of the opportunity to sail south with him and escape these attacks of zero temperature which are "so sudden." It is to be wholly a pleasure cruise and we are not to be machine-gunned with "useful information," which comes in at one ear and, "meeting with no obstruction," as Dr. Crothers puts it, goes out at the other; so we double-time up the gang-plank and leave winter behind us.

The Turned-Intos: Jane Elizabeth Discovers the Garden Folk. By Elizabeth Gordon. Illustrated. Boxed. $1.35.

Helping the Weather Man. By Gertrude Alice Kay. Illustrated. Boxed. $1.35.

Two books carrying out the ideal that books for children should not cause fright, suggest fear, nor glorify mischief. The first tells insect stories and the second, fairy-stories, about nature for little children, teaching and amusing at the same time.

The Sand Doctor. By Arnold Mulder. $2.00.

The shifting sand-dunes of the Great Lakes are here described with sincere skill, as another author would paint the sea or the country. Against this background moves the story of a young doctor, so absorbed in science that the routine of a general practise is distasteful and neglected; his wife, whose faith in him is shaken by his seeming lack of success; and a young man of dual personality, whose case deeply interests the doctor. Finally, after much study and observation, the doctor performs a brilliant operation which restores the brain to normal action and makes his reputation as a scientist, so that we leave him with a happy and successful future beckoning him to renewed endeavors.

* *

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Crackling

Some of us are worrying about the slate for Harding's Cabinet and some of us about the slate in our coal.—*Minneapolis Non-Partisan Leader.*

* *

"Mellon groomed for Cabinet plum," says a Washington headline. Looks like a job for Luther Burbank.—*Nashville Southern Lumberman.*

* *

"O mother", said little Jane, running into the house, "teacher says I must get a new reader."

"All right, my child," said the mother. "Did teacher tell you the name of the book?"

"O yes," replied Jane. "It's Mary's Little Lamb's Tails, by Shakespeare."—*Exchange.*

* *

The other day a negro went into a drug store and said:

"Ah wants one ob dem dere plasters you stick on yoah back."

"I understand," said the clerk. "You mean one of our porous plasters."

"No, sah, I don't want none of your porous plasters. I wants de bes' one you got."—*New York Globe.*

* *

"Did the laundryman find those cuffs he lost last week?"

"No, John."

"The shirts are no good to me without the cuffs."

"Evidently he figured it that way, too. This week he lost the shirts."—*Louisville Courier-Journal.*

* *

Speaking of immigration, Europe made its own bed and now wants to sleep in America's.—*Chicago Daily News.*

* *

"How do you manage to sell so many fireless cookers?"

"It's due to my method of approach," said the smart salesman. "I begin my little talk by saying, 'Madam, I have called to enable you to spend every afternoon at the movies.' "—*Birmingham Age-Herald.*

* *

A small boy told his family that his teacher, when she wanted the children to sit up straight, always said, "Cigarette." Later it was discovered that she really said, "Sit erect."—*Outlook.*

* *

"Conductor!" shouted a passenger on the back-country train. "That was my station, sir! Why didn't you stop?"

"We don't stop there any longer," said the conductor. "You see, the engineer is mad with the station agent! "—*Youth's Companion.*

* *

Efficiency Expert: "I am very gratified to see how many new men you have taken on since I installed my system."

"Yes, I hired 'em to take care of the system."—*Judge.*

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